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ABSTRACT

This guide provides a model for training teachers of limited English proficient (LEP) students of Hispanic origins to eliminate sex bias in English-as-a-Second-Language (ESL) materials and teaching approaches. Although the guide aims primarily at the educational and personal empowerment of LEP Hispanic girls, it is also intended to assist in removing sex bias from the bilingual multicultural curricula in which ESL is taught to both female and male Hispanic students. The guide may also be used as a model for developing materials and activities suitable for use with other racial, ethnic, or linguistic groups. An introductory section describes the purpose, goals and objectives, target population, and defines ESL. Part 1 consists of three essays on multicultural education, a humanistic approach to language teaching for sex equity, and feminism in this cultural context (Chicana feminism). The second part outlines two workshops. The first workshop provides an orientation to the component parts of the Whole Person Approach to ESL teacher training, and includes 12 related activities. The second workshop familiarizes participants with criteria for the Whole Person Approach to ESL, and includes four activities. A list of United States publishers of Hispanic books and a brief supplementary bibliography are appended. (MSE)

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ESL
The Whole Person Approach

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The Whole Person Approach

Edited by
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and
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Women's Educational Equity Act Program
U.S. Department of Education
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Preface

This guide, *ESL: The Whole Person Approach*, is the final product of a teacher-training project funded by the Women's Educational Equity Act (WEEA), part of the Title IX legislation of the Education Amendments of 1972. The purpose of the project was to pilot test a humanistic approach to training teachers of limited English proficient students of Hispanic origin in northern New Mexican rural schools in ways to eliminate sex bias in English as a second language (ESL) pedagogy. The goals of the project were (1) to address sex-equity issues, concepts, and theories in the schooling process in general and in bilingual multicultural education specifically; and (2) to relate the theory of the *whole person approach* to both language learning and the goals of sex-equitable bilingual multicultural education.

Training in the whole person approach was provided primarily to teachers in three bilingual education programs, two funded through Title VII of the Bilingual Education Act and one through the state of New Mexico's bilingual multicultural education program. Among the school districts participating in the pilot project were Taos, Espanola, and Las Vegas West. Collectively, the three school districts represented three ethnic groups: Hispanic, Native American, and Anglo. An estimated thirty-five bilingual multicultural education teachers and six administrators/coordinators participated in the project activities. In addition, it is estimated that the project had an impact on approximately 475 bilingual elementary school children.

The guide was a collective effort by educators in New Mexico to apply holistic pedagogy to a specific geographic area. We are thankful to WEEA for the funding that allowed us to test these ideas for one year in the multicultural setting of northern New Mexico. We offer the results of our efforts to educators everywhere in the belief that they apply to all multicultural settings.

Jennie Montoya's essay on "La Chicana" points out that Chicanas are part of an ethnic group struggling with the concept of self-determination. A commitment to liberatory learning and self-determination for all people is the unifying theme of the whole person approach that has a broad application. Each group will discover in applying theory to practice the particular cultural expression that must be incorporated into the holistic model.

The training project, which was delivered on-site to each participating school district, included two one-day workshops. The objectives of these workshops embraced the values of multicultural-humanistic education with an additional unique aspect: empowerment based on eliminating sex bias in second language teaching. The project, which took an interdisciplinary approach, employed the principles of applied linguistics, bilingual/second language education methodology, holistic education, liberatory learning theory, and qualitative research procedures.

Each of the pilot-project workshops had very specific objectives. The first workshop was designed to orient the participants to issues of sex equity in general, and to the relationship of these issues to second language pedagogy and gender role behavior in the classroom in particular. In addition to this theoretical focus, the first workshop also provided practical experiences in evaluating textbooks and in employing some techniques used in ethnography for identifying cultural and gender role behavior. Teaching methods and activities, which the teachers could adapt for use in their site-specific situations, were presented in the second workshop. Both methods and activities were couched in the philosophical and theoretical context of sex equity and the whole person approach to language learning.

To provide broader expertise in the development and implementation of the project, six doctoral students in education who were enrolled in two university Title VII bilingual fellowship programs were employed as consultants. Among the criteria used in selecting the consultants were teaching experience in bilingual multicultural settings, knowledge of theory and practice in bilingual multicultural education, research skills and experience in bilingual multicultural education, command of the Spanish language, and commitment to sex-equity issues and principles. Because it was believed that balance with regard to gender and ethnicity would lend credibility to the program, a further effort was made to have an equal number of male and female, as well as Hispanic and non-Hispanic, consultants. The duties of these consultants included serving as facilitators at the workshops and assisting in the development of this guide through scholarly research.

In order to develop the project in cooperation with representative groups relevant to the project's success, a task force was formed of representatives from key community women's groups, administrators, and teachers. The members of this task force were selected from groups that had been involved, directly or indirectly, with the National Institute for Multicultural Education (NIME) in its work of promoting equal educational opportunity for all children and for minority females through institutes, conferences, and in-service teacher training. Among the groups represented on the task force were the National Institute for Multicultural Education; Albuquerque #1 G.I. Forum Women; the Program for Assistance in Equity, University of New Mexico; Title IX (Women's Educational Equity Act), Albuquerque Public Schools; Mexican American National Women's Association; League of United Latin American Citizens (LULAC); and Women Studies, University of New Mexico. There were also two local-level Title VII representatives and one representative from a Title VII bilingual fellowship program. The role of the task force was to provide ongoing feedback to the implementers of the project in order to enhance its success.

Among the goals of this project was to create a final product that reflected the project's philosophy, theories, and delivery approach; that is, this guide. To test its validity and viability, the National Institute for Multicultural Education chose two methods for the guide's evaluation.

The first evaluation method involved the use of external readers, who were asked to study the first draft of the guide in its entirety and provide feedback on both content and readability. The readers were selected from three state universities: the University of New Mexico, Albuquerque; New Mexico Highlands University, Las Vegas; and New Mexico State University, Las Cruces. The second method employed feedback provided during a one-and-a-half-day institute. Individuals who participated in this institute included personnel from state and local education agencies sponsoring bilingual education and/or Title IX projects; university administrators, coordinators, or professors directly involved in bilingual education teacher training; university students of bilingual education, second language teaching, and/or linguistics; and the project's staff, consultants, and task force members. During the institute, the participants had the opportunity to discuss the relevance and usefulness of the training guide, as well as to critique its soundness and viability. With the feedback from both these sources, the final version of this guide was developed.

Acknowledgments

This guide was developed primarily by the staff of the National Institute for Multicultural Education (NIME) under a grant from the U.S. Department of Education, Women's Educational Equity Act (WEEA) Program.

Editing of the materials and development and organization of the contents for this guide have been the responsibility of the project staff, education specialists Dr. Trinidad Lopez and Dr. Cynthia Ramsey, under the direction of Dr. Tomás Villarreal, Jr., project director. We wish to express our appreciation to fellow NIME staff members Ms. Rose Gonzales Hart and Ms. Vivian Lopez, Title VII consultants, external readers, participating school districts and teachers, and summer institute participants for their support and assistance in the guide's development. In addition, we wish to express our appreciation to the members of the WEEA Program's task force, whose guidance and support have facilitated the project.

Special thanks go to Ms. Reeve Love for her many hours of editorial assistance.

Without the contributions of all these individuals, the completion of the project would not have been possible.

Introduction

PURPOSE

The purpose of this guide is to provide a model for teacher trainers in training teachers of limited English proficient students of Hispanic origin in ways to eliminate sex bias in English as a second language (ESL) materials and teaching approaches. An important focus of sex equity in education is on increasing awareness of sex bias among men and boys as well as women and girls. Although this guide aims primarily at the education and personal empowerment of Hispanic girls of limited English proficiency, it is also intended to assist in removing sex bias from the bilingual multicultural curricula in which English as a second language is taught to both female and male Hispanic students. This guide may also be used as a model to develop materials and activities suitable for use with other racial, ethnic, or linguistic groups.

GOALS AND OBJECTIVES

This guide has two major goals:

1. Introduce concepts and issues of sex equity into the schooling process in general and bilingual multicultural education in particular.
2. Relate the theory of the whole person approach both to language learning and to the goals of sex-equitable bilingual multicultural education.

The following are the guide's objectives:

1. Point out forms of bias in texts and instructional materials.
2. Present guidelines for achieving sex equity and techniques for evaluating ESL texts and materials.
3. Explain the theory and practice of ethnography as a tool for identifying cultural and gender role behavior in the classroom setting.
4. Introduce the theory of the whole person approach to language learning.
5. Provide interpretive experiences based on the criteria of the whole person approach.

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6. Offer activities for meeting objectives related to sex equity in bilingual multicultural education and ESL instruction.

THE TARGET POPULATION

The target population for this guide is individuals involved in preservice and inservice training of teachers in bilingual multicultural education or ESL programs. The guide is particularly well suited for use with teachers of certain bilingual populations in the U.S. Southwest. These students, whose parents and grandparents speak some English, enter school with a surface fluency in English. To reach maximum proficiency, they need a modified English language arts program.

The guide is not designed for use in training teachers of students who are in the early stages of acquisition of English language skills (e.g., the sound system, the basic sentence, grammatical patterns). If the guide is used for that purpose, it should be clear that it will serve as a resource only for consideration of the affective factors influencing all second-language learners, especially factors relating to sex bias. However, because the guide addresses *meaning* rather than *syntax*, it may be used for concept development in training teachers of advanced ESL students. From the point of view of applied linguistics, it describes an "acquisition approach" to second language teaching that provides comprehensible input to students through such means as games, physical responses, and thematic or natural approaches. The objective of all of these methodologies is to empower linguistic-minority girls through the language learning process.

DEFINING "ENGLISH AS A SECOND LANGUAGE"

The term *English as a second language* can apply to several situations in which English is taught to speakers of another language. In the United States, second language teaching is distinguished from foreign language teaching by the extent to which a language other than English is native to a given area.

In the Southwest, Spanish is a native language, as are numerous Indian languages. In many parts of the Southwest, Spanish is a community's dominant language. English is, therefore, the second language, although it is the dominant language of the country and thus of the classroom.

Children from Spanish-speaking backgrounds hear Spanish spoken at home and in the community, and display a wide range of linguistic ability in both Spanish and English by the time they enter school. Because such students are exposed to two languages simultaneously, the issue of bilingualism is one of concern to public school educators. Bilingual education in the United States in recent years has emphasized the teaching of English through transitional programs. Students are tested for language proficiency in English and Spanish. Depending on their competency in English, they are placed either in the mainstream (or English-speaking) program, or in bilingual education programs designed to move them into the mainstream program as soon as they have attained a predetermined level of English proficiency.

Hispanic students in a given school district may have a high level of oral proficiency in English when they enter school, but test lower than their English-dominant counterparts on standardized tests of basic skills. English is taught to these students much as it would be taught to students whose first and only language is English (monolingual English speakers).

One difference between bilingual education programs that teach English and regular, monolingual English classrooms is an emphasis on culturally relevant materials. In northern New Mexico, where this guide was pilot-tested, there is a cultural homogeneity within the Spanish-speaking population that makes materials reflecting that culture desirable in the classroom environment.

The three school districts that participated in the training leading to the development of this guide are in predominantly Spanish-speaking communities in northern New Mexico. All three districts are triethnic, consisting of Spanish-Indian- and English-speaking students. The Spanish-surnamed population (including much of the Pueblo population) constitutes the majority of the community residents, as well as the classroom teachers.

From the point of view of these communities, English is the second language. In defining English as a second language, then, this guide refers to a situation in which students learning English have more than "survival" comprehension and communication skills in English, but live in communities where Spanish remains a dominant language.

This guide focuses on psychological factors, such as cultural self-concept and motivation, that current second language acquisition theory holds to be relevant to teaching ESL. Students form and maintain a picture of their immediate world as they acquire their native language. If the first world they encounter is pushed aside to make way for another world with a different language and culture, the child will struggle to bring the two worlds into harmony. Motivational factors and self-concept are brought into play in this struggle.

The process of achieving harmony is complicated by cultural and linguistic differences that may be considered from two perspectives: assimilation and cultural pluralism. The assimilation point of view sees language-minority children as deficient and prescribes English in order to make them adapt to a privileged, Anglo, middle-class ideal of American society. The other view holds that American society as a whole is culturally plural, composed of many cultural groups, not one of which is inherently better or more privileged than any other. The question "How can teachers treat linguistic-minority children equitably as they gain competence in English?" receives major consideration in this guide.

Also covered in this guide are the theory and practice of educating linguistic-minority children to be harmonious and whole persons without setting up barriers to linguistic and cultural development. A final frontier in this process is the barrier of sexism. The way English is taught in bilingual education programs typically has minimized the importance of sex roles and of sex discrimination in general. The aim of this guide is to offer, through a review of the literature and a series of training modules, a basic introduction to sex-equitable teaching approaches that are relevant to Spanish-speaking girls in bilingual communities.

The overall teaching approach presented is referred to as a *holistic* or *whole person* approach because it describes a process of harmonizing various differences, such as culture, language, and sex roles, within a person. In order to implement the concepts of the whole person approach to teaching English as a second language, theory must be combined with practice. This guide attempts to accomplish this aim with a minimum of technical language and jargon. It assumes a basic understanding of the philosophy of bilingual multicultural education, namely, that the goal of education is to remove all barriers to equal and fair access to learning and to the subsequent attainment of a meaningful role in society.

CONTENTS OF THE GUIDE

This guide is presented in two sections. Part one includes a review of the relevant literature, which is critical to understanding the guide's philosophical and theoretical foundation. Among the topics addressed are humanistic and holistic education theory, sex equity as it relates to the educational process, theories of teaching English as a second language, bilingual and multicultural education, and theories and principles of qualitative research in the classroom setting. This section is not intended to provide the teacher trainer with an in-depth review of the literature relating to the issues, concepts, and theories addressed in the guide; rather, it is intended to help the user focus on the issues, concepts, and theories themselves. It should be emphasized that a user not well informed on these matters should not attempt to employ the guide without prior in-depth research and preparation.

Part two of the guide presents teacher-training activities for two workshops entitled "The Whole Person Approach to English as a Second Language." The activities follow a consistent format, including title, description, objectives, materials required, and detailed instructions for presenting the activity. Included with each activity are examples of handouts that will aid in providing the training.

Activities 1–12 make up the first workshop, which was pilot-tested in the three school districts during a day of intensive in-service training. This workshop first introduces the teacher-training model to the participants in order to give them an idea of the scope of the entire training experience. Following this brief orientation is an overview of the basic concepts of sex equity as they apply to bilingual multicultural education. This prepares teachers for a commercial slide-tape presentation, which must be obtained from the publisher or from a resource library. The presentation, *Images of Females and Males in Elementary School Textbooks,* provides statistical evidence of sex bias with regard to minority females.

The fourth activity centers on analysis of stereotyping in bilingual/ESL materials. Participants discuss and analyze actual classroom materials, using criteria developed by researchers in the area of sex bias in curriculum.

The workshop proceeds from basic concepts related specifically to sex equity to a more general analysis of culture that deals with sex roles as part of cultural behavior. The skills acquired in activities 5–9 are relevant to understanding what goes on in the classroom that relates to cultural behavior, including sex-role behavior, that is viewed as culturally determined.

Activities 13–16 are to be presented in the second workshop on teaching methods, approaches, and activities for ESL. As explained in part one of the guide, the overall teaching approach is derived from holistic and humanistic sources that are adapted to the area of sex equity. There is an introductory activity in this workshop, presenting criteria for evaluating whole-learner materials, which then serves as the basis for the following exercises, including an art activity, an activity based on oral history, and supplementary language arts games. These activities are intended primarily for elementary school children or older childhood learners; however, some may be adapted for use with high school students.

The final activity involves materials development. It is designed to synthesize the learning that has taken place in the second workshop. Teachers apply whole-learner criteria as they develop a lesson plan and activities that combine language arts objectives with sex-equity objectives. This is the essence of the whole person approach, as outlined in this guide.

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Part One

Multicultural Education

By Trinidad Lopez

Prior to and during the early twentieth century, the dominant belief in the United States was that citizens would assimilate into a single culture—an "American" culture. Andersson and Boyer reported that during this period of American history,

> older American stock found it gratifying to believe that the New World was the land of promise and America a melting pot that received countless immigrants from some two dozen European countries with different languages. Tossed together and stirred up, foreigners were supposed to undergo a delectable transformation and emerge as Americans, all essentially alike and all of course speaking American English. (1978, p. 5)

Despite the desire for ethnic groups to fuse and form a new culture, the opposite occurred. Immigrants entering the United States continued to maintain their ethnic identity and their languages. Whatever assimilation took place was at the surface level. Most often, biculturality became the trend, enabling the various distinct cultural and linguistic groups to coexist and to influence each other.

This sociocultural phenomenon led to the notion that there is no generic brand of American. Rather, in a democratic, multicultural society such as that of the United States, a mutually supportive system ought to exist among the diverse cultural groups, with each person "aware of and secure in his [or her] own identity[,] willing to extend to others the same respect and rights that he [or she] expects to enjoy" (Hazard and Stent 1973, p. 14).

Resistance to the melting pot theory gave birth to the concept of cultural pluralism, creating a dialogue among pluralists regarding its implications for a democratic social structure involving the integration of all racial, religious, linguistic, and ethnic groups in the political and economic process.

For several decades, the concepts of cultural pluralism and cultural democracy were given no priority in the United States, but they remained in the hearts and minds of racial and linguistic minorities who felt excluded from the opportunities afforded to the white Anglo-Saxon male. The civil rights movement of the 1960s gave a voice to these feelings of exclusion and resulted in reforms that required the equal treatment of racial and linguistic minorities by America's social institutions. The movement also gave rise to multicultural education. Legal decisions such as that reached in *Lau v. Nichols* ensured that the linguistic and cultural needs of minority group students would be met.

As a pedagogical approach, multicultural education is based on the principle of equal educational opportunity for all, particularly for the culturally and linguistically distinct students who historically have been underserved by the American educational system. Multicultural education is based on a number of tenets, among which is the belief that cultural preservation is a worthwhile social goal and

> that one's "native culture" . . . ought to be maintained and preserved and that the "mainstream" culture . . . ought to be acquired as an alternative or second culture. Further, . . . students whose native culture is the mainstream culture will profit from the acquisition of competencies in a second culture. (Gibson 1976, p. 13)

Multicultural education is founded on the premise that curriculum focusing on the students' cultural heritage both facilitates the process of valuing one's own culture and increases cross-cultural understanding and tolerance. Through multicultural education, individuals can be informed of the cultural diversity that exists in this country and of the relationship this diversity has to the rest of the world.

In addition, multicultural education hinges on the belief that the infusion of students' genders, home languages, and cultures into the school curriculum will foster positive self-concepts, that it provides a verification for the students of the importance of their sex, home language, and culture, and thus assists in confirming personal identity.

Where sex equity is concerned, proponents of multicultural education embrace the belief that gender, like ethnicity, race, language, or religion, must be respected and seriously considered in the process of educating all children. Teaching materials and methods must be sex-fair and nonstereotypical with regard to women's roles and contributions to society, and equal time must be given to discussions of women's accomplishments and their impact on various cultures throughout history. This positive treatment of women and girls, advocates maintain, will enhance the female student's self-image and esteem, while at the same time facilitating the process of cross-gender understanding and meaningful, humanistic, nonsexist interaction between boys and girls.

Finally, this educational philosophy holds that multicultural education ought to be for all people and therefore ought to permeate the entire curriculum (Garcia 1982). In support of this notion, Saunders stated that

> multicultural education should take place across the curriculum. In the same way that all teachers are being encouraged to regard themselves as language teachers, so all teachers must see themselves as having a positive role in relation to multicultural education. Not only should teachers' attitudes be non-discriminatory, all syllabuses should respond to the diversity of our society. (1982, p. 88)

In conclusion, the broad goals of multicultural education are to make education more relevant to all students and to produce learners who can operate successfully in other cultures and with members of the opposite sex. Specifically, the goals of multicultural education are (1) to provide equal educational opportunity for linguistic and ethnic minorities and for women; (2) to help boys and girls develop a positive self-concept; (3) to encourage valuing one's own culture and gender, as well as to facilitate cross-gender/cultural understanding and tolerance; (4) to preserve culture and to extend cultural pluralism, and (5) to assist in the development of individuals equipped to participate in a multicultural world.

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A Humanistic Approach to Language Teaching for Sex Equity

By Cynthia Ramsey

BACKGROUND OF HUMANISTIC TEACHING

Educational theory categorizes teaching approaches, methods, and techniques under the general term *pedagogy*. Pedagogy, as defined in Webster's dictionary, is "the art, science or profession of teaching." The way a language is taught is directly related to the goals and objectives or the purpose for teaching it. Humanistic language pedagogy, or holistic pedagogy, views the study of language as a humanizing experience, called the *whole person approach* after Curran.

Father Charles A. Curran, a Catholic priest, was the founder of the Counseling-Learning Institutes and the originator of the Counseling-Learning/Community Language Learning (C-L/CLL) model. His approach to second-language acquisition derives from a special type of therapeutic learning that is termed *task-oriented* counseling. Paul G. La Forge explains Curran's counseling approach as follows:

> The focus of task-oriented counseling is on cognitive communication. Affective factors are important, but play an essentially subordinate role. These distinctions may assist teachers to be more comfortable with a Counseling-Learning approach to second language acquisition. (La Forge 1983, p. viii)

Educators who use this guide to the whole person approach to ESL will benefit from reading and studying Curran's model in a number of sources, including the book by La Forge cited above. In the bibliography to this chapter, see the special section under "Resources for Counseling-Learning/Community Language Learning."

Humanistic pedagogy for language learning involves the basic skills of language: listening, speaking, reading, and writing. It also considers the ways that language conveys meaning, so that personal and cultural meaning and experience become relevant.

Curran (1978b) distinguishes two processes of language teaching. The traditional problem-solving approach, the one with which most teachers are familiar, eliminates personal feelings and attitudes from the inquiry process. An example is the astronomer, who, separated from celestial objects observed in the distant sky, uses scientific methods of observation that aim at accuracy and precision of measurement.

This approach can be illustrated specifically in the content area of language arts. For example, once a learner has grasped the proper pronunciation of a given phrase or phonological system, that stage of the language-learning process is complete. For the most part, the student is the passive receiver of a set of pronunciation rules that are mastered through drill and practice and error correction. The teacher also presents the rules of grammar in some sequential manner, and eventually all the parts of the grammatical system are mastered.

The traditional approach implies that language is a body of knowledge "out there," in a book or in the teacher's mind, that is imparted piece by piece to the student. In a sense, each piece is part of a fixed entity, like slices of pie. This is the static model of language learning. It is counter to humanistic objectives, because it does not acknowledge that language changes, that people and societies also change, and that language is a means to communicative ends rather than an end in itself.

Education is a socializing process that can be either adaptive or creative. The adaptive approach molds children from all cultural groups to a standard of behavior that conforms, in this situation, to Anglo, middle-class values. A creative approach, in contrast, is diverse and multidimensional. In multicultural education, cultural pluralism is defined as a dynamic interplay of the values of all cultures, studying all languages, dialects, and other cultural manifestations for their unique contributions to the total human potential.

In the traditional U.S. monolingual classroom, the teacher who perpetuates the dominant Anglo system is teaching from the point of view of adaptation. This can be detrimental to minority girls and boys. A Chicana girl from the barrio of a southwestern town cannot adapt to the standards of behavior of her Anglo counterparts without experiencing a concomitant loss of her own culture's values. Educators, therefore, must consider *whose* values are represented in a given classroom, and must enter into the experiences of all children, engaging the total group in the process of inquiry into the varied behaviors and backgrounds represented.

In the humanistic view, there is no absolute standard of language that remains fixed; standards of behavior are in a state of flux or evolution. This outlook is consistent with the feminist view of language presented elsewhere in this guide (see the activity entitled "Orientation to Sex Equity for Bilingual Multicultural Education"). Nilsen (1980) has developed a guide for sex equity in language that is based on a number of linguistic principles. One is that language constantly changes, and changes in different ways with different speakers. Nilsen's guide establishes background information on the ways language changes gradually over time.

Curran also described a dynamic, modern view of language learning in which all aspects of the learning situation are in dynamic interaction with each other. He referred to this as the "new age of the person." In the present age, the prevailing manner of inquiry is one of personal involvement or engagement. Problem solvers do not stand back and observe like the astronomer, but enter in and become involved at a personal level. While the old view sees "problems" that an aloof observer can solve, the new view stresses engagement with others and sees language as a community or shared experience.

Curran's Counseling-Learning/Community Language Learning approach, like many other language-teaching approaches, is flexible. Also, it is not so complicated that an interested teacher could not understand it and begin to apply it to a classroom situation. This introduction is intended to point the way to a beginning knowledge of humanistic language pedagogy, and motivate those who use this guide to gain more expertise by reading the primary sources and practicing the activities presented here.

SOME PRINCIPLES OF COUNSELING-LEARNING/ COMMUNITY LANGUAGE LEARNING

Curran (1978b) presented four aspects of the language learning situation in the acronym *SARD*. In holistic approaches to language learning, the purely grammatical aspects are integrated with nonlinguistic variables, such as the psychological aspects of learning a language. SARD includes the elements of *security*, *attention and aggression*, *reflection*, and *discrimination*.

Security

Security is achieved through a relationship of understanding, such as is established in a counseling situation, which requires trust and equalization of power. The students must trust the teacher, their peers, and the learning environment.

Attention and Aggression

Attention and aggression refer to the active involvement of the learner. The central problem in humanistic pedagogy is motivating students to reach out aggressively for knowledge, insight, and understanding both of self and of the world.

Research reported by Dowling (1981) indicates that girls learn to achieve only with the help of others. Girls depend on help, according to these findings, because they are expected to need more help than boys and because this expectation subjects them to "overhelp" on the part of their teachers and parents.

How can girls be challenged to gain the independence needed to seek knowledge aggressively? Examples can be found in holistic learning activities, such as being challenged in a trusting environment to think independently, seeing other women and girls who have achieved independence, and engaging in equal partnerships with boys, in which they make decisions about group learning and behavior.

For minority girls, enabling such decisions involves providing greater visibility of their cultural and linguistic groups in learning materials. These decisions also entail modifying expectations, memories, dreams, and experiences, based on the girls' perceptions of their past, present, and future selves.

A powerful example of the effects of Anglo culture on Black women is found in Alice Walker's novel *The Color Purple* (1982). The character Nettie writes her sister, Celie, about her experience of being a Black missionary in Africa. Nettie, brought up in a racist world that has kept her down, is overwhelmed by her discovery that Black people have a proud heritage. She begins to see and recognize that while all women are oppressed by their invisibility, she is even more oppressed than white women. Her new experience of a proud Black culture helps her to reevaluate herself.

Chicanas suffer from the same invisibility as other minority groups in Anglo-dominated society. Cotera has stated that

> through curriculum, books, and teacher models this educational system not only represents the white race—a different race from that of the minority female—but stresses male roles, standards, and images. It isn't easy for a Chicana to see a six-foot anglo male as a realistic role model. (1980, p. 183)

Curran (1978b) emphasizes that the relationship between teacher and student in the whole person approach to learning constitutes a process of reappraisal. Students are so close to their own reality and so caught up in their own feelings that they cannot develop the proper perspective to reason effectively. Effective reasoning, which in turn leads to the attention/aggression needed for active learning, requires someone to assist in the reasoning process. The teacher as a counselor is this freeing agent who, through acceptance, helps the student to believe in her/his own judgment.

In Walker's novel, Nettie describes her relationship with her teacher in a way that is consistent with this view:

> I hadn't realized I was so ignorant, Celie. The little I knew about myself wouldn't have filled a thimble. And think Miss Beasley always said I was the smartest child she ever taught. But one thing I do thank her for, for teaching me to learn for myself, by reading and studying and writing a clear hand. (pp. 123–24)

Nettie sees herself as "ignorant," meaning lacking in information, rather than "stupid," incapable of learning. The teacher, Miss Beasley, served as an empowering agent for Nettie, because she encouraged her to learn for herself, which is how Curran has defined aggression.

Nettie was ignorant because knowledge of her race's accomplishments had been denied her through systematic discrimination. She was isolated at the bottom of a racist society that deprived her of any symbols or images that would allow her to discover her true identity. The role of the teacher in liberatory learning is to open new horizons through encouraging new knowledge that goes beyond the barriers that perpetuate discrimination against minorities and women.

A recent review of a study of female science and math students (Cooke, 1984) reported that the influence of a special teacher generally kept girls interested in these subjects. The review stated that the importance of teacher behavior and instructional style could not be underestimated. Enthusiasm, caring, and encouragement from teachers were found to be of key importance in girls' choices of careers.

The whole person approach to learning, as Stevick (1976) stated, is a total human experience. This is relevant to equity for women, and particularly for minority women, because of the extent to which minority women's experiences are omitted from the standard middle-class, Anglo-oriented curriculum.

From the Anglo perspective, minorities are seen as different, odd, or "the other." While this describes the status of women as well, Anglo women do not suffer discrimination on the basis of race, national origin, or linguistic background, nor do they suffer the same degree of discrimination on the basis of low socioeconomic status. The humanistic model, on the other hand, sees all individuals as persons who are struggling to harmonize and reconcile their unique conflicts.

Often, conflict is generated because the values of different cultures are not recognized as having equal worth. The whole person approach concerns the process of realizing oneself as a person, beyond limitations of gender or race, and of developing aggression and attention within an environment of trust.

Reflection

The third element in SARD is reflection. Reflection comprises *text reflection* and *experience reflection*. To explain the former, Curran used the example of listening to a tape recording of a conversation in the learner's own voice. The learner understands such a conversation, because it is in a form that allows reflection. In other words, understanding is mediated by immediate experience that is personal and relevant and that motivates understanding, leading in turn to security and confidence.

Experience reflection is reflection on the learning experience itself, and requires special understanding on the part of the teacher. The process of learning about the world can provoke anger, conflict, or anxiety. Understanding in the form of clarification, encouragement, or offering hope serves to move the learner forward.

Discrimination

The final element in SARD is discrimination. To comprehend a language, it is necessary to make aural discriminations. The first level of discrimination is between phonemes. For example, a discrimination can be made between *bit* and *bet*. In linguistic terminology, this distinction is called *minimal pairs*. The process of discrimination continues over the duration of learning a language, but some learners become frustrated or impatient with this process and do not continue to perfect the target language.

To encourage discrimination to continue, a "state of adequate learning security" (Curran 1978b, p. 130) must be achieved. Developmental and psychological factors can influence readiness. Often barriers created by inequities relating to race or sex can stifle the development of discrimination or other aspects of learning.

The Color Purple illustrates through Nettie's letters the interrelationships of thought, feeling, and language. As Nettie gains in experience, her writing abilities become stronger, so that one reinforces the other. Her first letters are written soon after she has moved away from her sister's house. These are brief letters that express her feelings to her sister in relatively simple grammatical structures. As she moves away from the South, then to Harlem, and then to Africa, and grows in experience, she gains more and more control over the language she uses to express her feelings. Her expression evolves naturally as she moves further and further away from a racist environment and barriers to her growth are removed.

Nettie embodies the "whole person" that Curran describes as follows, using theological terms in a lay sense to define a psychological and educational process:

> By incarnate-redemptive we mean a whole person relationship in which a person's intellect, volition, instincts, and soma are seen as all interwoven and engaged together, and thus "incarnate"; at the same time, the relationship is reflective of the person's worth and value, and so, "redemptive." (Curran 1976b, p. 15)

In the context of whole person learning, the learner acquires a renewed sense of worth in a web of dynamic relationships involving the teacher, the learning situation, and the learner. Nettie's new self-image emerged as she understood the relations of dominance and subordination in her present society. In Curran's context, Nettie developed a "redemptive" sense of herself and others.

In her student days, Nettie needed the fulfillment of affective needs in the form of teacher support and belief in her intelligence. To learn to "write a clear hand," she needed to believe in her linguistic abilities. The whole person approach recognizes that a learner needs both affective and cognitive linguistic development.

Jennybelle Rardin's review of Curran's work stresses that Counseling-Learning is more than a technique. It is a model that has many applications to learning in general. Rardin states the following:

> These applications involve such areas as the group process in foreign language learning, evaluative and emotional factors in foreign language learning; the process of education in general and its effects at the elementary, high school and university levels; the acquisition of two foreign languages simultaneously and finally, intensive adult learning. (In Curran 1976b, p. 111)

Curran's model is applicable to learning situations that focus on the relational aspects of teaching second languages that incorporate the formal aspects of language, such as grammar drills. The whole person approach provides goals, directions, and purposes by discovering meanings and values. Curran believes that "meanings" give a person a field of options and point him or her to areas of possible choice and self-investment (Curran 1976b, p. 9). "Values" are distinct from "meaning" in Curran's view. The former are "those areas of knowledge out of which each individual makes and shapes—uniquely for him or herself—their own self-quest and engagement to others" (Curran 1976b, p. 9).

HOLISTIC PEDAGOGY FOR BILINGUAL MULTICULTURAL EDUCATION

The whole person approach to language learning brings grammar together with a personally meaningful context, as described above. For second-language learners, culturally relevant materials must be introduced, thus unifying issues of race equity with those of sex equity.

In the 1960s, the U.S. educational system embraced humanistic models through federal legislation for bilingual education. These programs sought solutions to the problems of discrimination in public education with regard to language-minority children. As Cotera (1980) pointed out, the problem of sex discrimination also arose, but this issue was not examined seriously at the time.

This guide is based on humanistic models drawn from applied linguistics, feminist theory, and multicultural education that offer ways of unifying the issues affecting minority girls. Cotera has cited the various subject areas suggested by Nieto as relevant topics for bilingual-bicultural education as it affects Chicanas:

- extensive oral history research
- extensive archival and documental research
- development of files on socioeconomic data
- research on sex roles, including interpersonal relationships
- leadership dynamics and development
- dynamics of socialization, including home, school, church and community
- economic opportunity, especially in the labor market
- strategies for skills development, particularly in education research and development efforts (Cotera 1980, pp. 187–88)

This guide presents activities that address several of these topics, including oral history, socioeconomic data, sex-role research, and educational skills development.

POWER DIFFERENCES AND LANGUAGE

Power differences in patriarchal society are reflected not only in the area of race but also in that of sex. Speech and language help perpetuate these power differences. Lakoff (1973) has described patterns of women's speech indicating that fear and insecurity shape the way women talk. Lakoff, as cited in Dowling (1981), demonstrated that women's speech consistently uses hedging phrases, such as "I guess," which give it a tentative, uncommitted quality.

Curran's model (1978b) seeks to give the learner the ability to take a stand through committed choices. According to the author, taking a stand implies deciding to invest in something that involves one's own person. The word *stand* is derived from the Latin word *status.*

In humanistic terms, one's status as a person is the same as what one stands for. The implication is that no one can stand for you, although another can understand you. This latter process is mediated through communication, in which a type of sympathetic response to the speaker's inner world is practiced.

Just as no one can stand for you, so no other standard can replace you. In the education of linguistic-minority children, this philosophical attitude is primary. Assimilationist language policies force all ethnic groups into the "mainstream" culture that emphasizes standard English and standard middle-class, Anglo values.

Though each person must stand existentially for himself or herself, members of a group can stand together as a culture. One group can stand with another group and share values, languages, geographical space, or economic resources. The humanistic approach to pedagogy enables children to seek knowledge through understanding themselves as members of unique cultural groups whose values have relative worth in comparison with those of all other cultural groups within human society.

Since sex-role behavior is part of every culture, the same search for understanding applies to values attached to masculine or feminine behavior. Each culture must question, within itself, the particular values its members place on sex-role behavior. Standards of behavior attributed to sex roles are different in each culture, so that the sex-role behavior of minority group women will differ from that of Anglo women. For example, behaviors that are considered oppressive and restrictive in Anglo society may not be oppressive to Chicana women.

The first step in seeking understanding, according to the whole person approach, is to begin with the language of affect, such as "this is how I feel about being a Chicana," or "this is how I feel about being a girl." Affect or emotion can be expressed in a variety of ways, through symbols, pictures, analogies, etc. Feelings are then refined and clarified, with the result that writing becomes more refined and begins to reflect insights, such as "now I see," or "that fits."

THE WHOLE PERSON APPROACH EXEMPLIFIED IN WRITING

To illustrate the whole person approach to writing based on clarifying feelings through writing, the following examples are taken from a creative writing exercise that was conducted with third graders in one of this project's pilot districts.

The teacher in question noticed that her students were segregated by sex, so that the boys spent most of their leisure time together, as did girls. She anticipated that this would reinforce patterns of sex-role behavior and would create a barrier to friendships between boys and girls.

The teacher decided to try an experiment in which she assigned students to teams consisting of both boys and girls. The teams rotated every week, so that all boys and girls became better acquainted. The children (partners) in these groups of two or more were expected to spend all of their leisure time at school together. If they did not follow the rules, they were required to write sentences at home and bring them to school the next day.

All of the children's essays cannot be reproduced here. However, boys responded with more resistance than did girls to being put into partnerships with members of the opposite sex. This often was associated with loss of power, as in the following essay. Note that the language of affect is the stimulus for arriving at an articulation of the student's position on the topic of "How I Feel about Partners."

> I feel very sad because I never get to play with my very very best friends. And all the girls always get in a lot of trouble. And some of them don't. And that's why I don't like having partners cause it's very very lonely. The end.

Following are additional examples of boys' negative feelings about partners.

> I don't like having partners. Because we have to play with girls. They can't play anything. Girls tell everything we do and they tell if we don't play with them. They are baby crys. . . . Girls have big mouths. And another reason I don't like partners is because most of the boys in this class were all together from first grade.

> It is awful. You can't play with boys for recess. You can't play with boys for lunch. You can play with boys for P.E. You can't sit with the boys, and I don't like it this way. I can't do what I used to play. I can't go on like this.

The following essay by a boy constitutes an exception. Note the inclusive language using "he or she."

> Having partners is very, very fun. It gives me a chance to be friends with other people. It gives me a chance to know that person I am talking about. I don't even know who I am talking about. But if there is someone you do not like and if he or she is your partner he or she will be your friend.

Girls responded in one of two ways. Either they liked having partners, or, if they did not, they claimed it was because of the boys' lack of cooperation. Following are some examples of girls' essays.

> I don't like it very much because all the boys want you to play what they want. I would like it if all the boy partners would take turns playing what we want, like one day I say what I want to play and the next day my partner says what we play.

> Well, it is very fun. You get to know people better. Right know [*sic*] I am getting to know S. and R. better. It's really nice.

> I like the partner business. It's fun to get to know one another. The only partner I did not like having was J. He wanted me to do everything he wanted to do. . . . Some people just hate having partners. But I'm sure if they would just get to know the person they would like him or her.

The exercise was continued over a period of weeks, during which time the students wrote on other aspects of partnership, concluding with the topic "Things Partners Should Do." The following essay by a girl reveals the anger and conflict she experienced in partnership with boys.

> Well, I think that your partner should always stay with you and I mean always stay with you. My partner always wants me to play what he wants, never what I want. He always wrestles and wants me to jump in. I hate that. And today I am in charge and going to make him do everything *I* want. Or else! Well, that's how boys are sick. They think they're it. Some girls do it too.

These essays reinforce the research findings that children are locked into segregated sex roles, with boys in a dominant role and girls in a passive or subordinate role. Girls may be conditioned to endure a lifetime of quiet frustration because of being forced into behaviors that mold them to society's expectations.

The partner essays served as a means for accepting all points of view without judgment. Each child was allowed the freedom to speak honestly and to clarify personal feelings with the language of cognition. Girls seemed to be better equipped to "reflect" on their feelings in the written form. Boys also expressed frustration, but of a different sort. Theirs was due to the relinquishing of power, which they have learned from an early age is theirs to control.

In the activities in this guide, the unifying concepts are humanistic. They reflect objectives similar to those of the partner essays, involving changing patterns of behavior through experiencing conflict, controversy, and anxiety, along with beauty, humor, and risk. Had the girls quoted above not experienced anxiety over playing with partners of the opposite sex, and had they not been provided with holistic writing activities to clarify their personal feelings on the issue, they might have grown up hoping for magic to change their situation, as Cinderella hoped and dreamed of being rescued from the ashes she endured and endlessly swept.

CONCLUSIONS

This section has presented the whole learner, whole person approach to sex equity in second-language pedagogy based on the ideas of Curran. Over the years, Curran's model has been accepted as a multidimensional model that can be adapted to different learning situations. Because of its adaptability, the model is especially suited to learning utilizing the affective domain and to situations involving the need for security, understanding, confidence, and independence. All of these factors affect second-language learners. Further, the issue of independent learning is especially relevant to sex equity.

Since girls are socialized to avoid independence, they require special help to move beyond dependence into this freedom. This introduction has focused primarily on issues relating to the teacher as facilitator.

The activity in the second workshop introducing the whole person approach to English as a second language provides a further application of Curran's model through Stevick's (1976) criteria for whole learner materials. It should be emphasized that this application of Curran's model and Stevick's criteria is for the specific purpose of illustrating a humanistic approach to integrating issues of sex equity into the content area of second language learning.

Neither Curran nor Stevick adapted their models, approaches, techniques, and activities specifically to the area of sex equity, although equity of all kinds is implicit in their writings because of their humanistic philosophical base. Other educators who have applied the C-L/CLL model (e.g., Brown 1977) have emphasized that the model is not a panacea, but rather a set of tools which can be adapted to the teaching of languages.

The users of this guide are encouraged to engage in further reading to assist in meeting the needs of their particular classroom with regard to sex equity. This guide's objective in developing a whole person approach to second language pedagogy for sex equity is to introduce a more humanistic approach to educating girls for empowerment. It is intended primarily to assist teacher trainers by equipping them with a set of concepts and activities that can be expanded and adapted to the needs of particular groups.

The users of this guide are encouraged to engage in further reading to assist in meeting the needs of their particular classroom with regard to sex equity. A list of resources for the whole person approach is provided in the references to this chapter under the heading "Resources for Counseling-Learning/Community Language Learning."

This guide's objective in developing a whole person approach to second language pedagogy for sex equity is to introduce a developmental model for language acquisition. It is a contradiction to the remediation models in language learning that view the client as a subject lacking in the skills of the normative group. The literature on the whole person approach that falls within the broad category of counseling-learning will provide a rich background of theory and practice for training in sex equity.

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Feminism in a Cultural Context: La Chicana

By Jennie V. Chávez Montoya

To be a Chicana Feminist, to some, may sound contradictory. However, if one examines the definitions of the two words, both emphasize freedom of opportunity for the individual. The time has come that multicultural education assume the responsibility to include gender consciousness in the curriculum as well as cultural consciousness.

Professor Mari-Luci Jaramillo defines *Chicanismo* as (1) from the cultural standpoint, "a lifestyle made up of a combination of the Hispanic and Indian cultures mixed with the experiences that have developed from the state of oppression we have lived, that is, the response, the arrangement of the coping adjustments to historical events, namely the colonized experience," and (2) from an ideological standpoint, "includes such elements as the pursuit of justice, equalization and liberation for a given group of people, all defined within a political system propagated through its institutions. In this context, the Chicano would be the person who has these beliefs and who attempts to operationalize them."*

Marta Cotera defines Chicana Feminism in an essay entitled "Identidad."

> When do you become a feminist? I feel that most women were feminists when they came to the Chicano Movement. We didn't say that we were feminists. It was the men who said that. They said, "Aha! Feminista!" and that was a good reason for not listening to some of the women in the community. When the men, and even some of the women in the movement spoke of liberation, you found that they literally meant liberation for men. . . . This has been a source of conflict. We've gotten to the point now where we can sit down with the men and say, "Look, you know what you're doing when you exclude us from an opportunity and give it to someone else? You're cutting off your own chance. You're destroying the community." And we're finally getting through to some of them. (n.d., pp. 31–32)

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* Professor Mari-Luci Jaramillo, Associate Dean, College of Education, University of New Mexico, Albuquerque, New Mexico. Definition taken from one of her lectures on education and ethnicity, Summer 1974.

As an ethnic group we are still struggling with the concept of self-determination, keeping in mind our materialist position in this society. Therefore, Chicanas must work with these factors in mind and yet not overlook the needs of our gender. Not only must we commit ourselves to a reform movement that includes preserving, retaining, and advancing the culture within a dominant culture, but we as Chicanas must also counter our "place" in the white male world and redefine our capabilities.

In the early seventies, Chicanas understood civil rights but few understood gender rights. When Chicanas formed organizations to self-determine decisions on women's issues, we were called separatists. Up to that point, Chicanas had not allowed themselves feminine/gender identity but had focused all their energies for civil equality of the ethnic group. Because of our socioeconomic situation and the influence of the civil rights movement, Chicanas came to the realization that they often hold up more than half the sky. And most importantly, Chicanas realized that what abuelita had said in the comfort of a warm, enveloping kitchen, "Hija, cuidate porque nadie te va cuidar," was a sanctioned feminist statement.

Thus, during the initial stages of Chicana identity, we formed organizations, created Chicana courses in history and literature, and addressed the issues that we all study as women's issues—health, sexuality, religious ideology, economic inequities, rape, welfare, employment, psychological and physical abuse, and education.

Postsecondary education initiated cultural and gender studies but these have yet to trickle down to where the real harm starts—with children. Racism occurs when there is insufficient knowledge about a particular group of people and lack of respect and reciprocity for a particular culture. Classism occurs when work ethics conflict and work assignments take on power status. Sexism occurs when an individual is psychologically, physically, and/or socially coerced to fulfill a sex-role assignment.

In order to combat the above mentioned inequities, we as educators must understand Chicanos/Chicanas in the historical situation. We must understand the cultural views and values when it comes to education and work. For example, *una persona educada* is one who is properly schooled but not necessarily intelligent. A person who is identified as *buena gente*, a characteristic more highly valued, may not necessarily be schooled, but may be intelligent, bright, valued by the community, and, most importantly, understands communal living. That person understand the word *granjear*—reciprocity for the good of the entire group. These values often come into conflict in the American classroom where competitiveness is valued. Chicanos recognize cooperation as a necessary value to group survival. Educators should understand that reciprocity, particularly within the family, has been highly valued and one can still safely say, almost intrinsic to being Chicano. Lest I be misinterpreted, this does not mean that competitiveness is not part of any individual's character, but that group goals are often placed above individual ones.

Chicanas have additional problems with which to contend. In a very valuable book to Chicana studies entitled *La Chicana*, by Alfredo Mirande and Evangelina Enriquez (1981), further obstacles, in addition to culture and language are described.

> All Chicano children are likely to view the Anglo teacher as an alien being with values and actions that deviate from cultural expectations, but the Chicanita also finds that the [female] teacher does not conform to her expectations of feminine behavior. She finds it difficult to identify with the [female] teacher as a woman because the latter does not act like other women she has known. Women are expected to be warm and nurturing, yet the teacher is aloof, cold and assertive. Those very qualities which the school seeks to engender are typically in conflict with cultural expectations of feminine behavior. The school seeks to develop independence, competitiveness, and self-assertiveness, while Chicano culture emphasizes cooperation, respect, and obedience to elders. These qualities are especially valued in females. Acceptance of the dominant values of the schools thus becomes especially problematic for Chicanitas. To the extent that they conform to these expectations by becoming assertive, competitive, and self-reliant, they deviate from their own cultural expectations. The gap between school achievement intensifies with increasing education, and the high-achieving Chicana becomes estranged not only from the parental culture but from peers as well. (pp. 132–33)

All these problems need not be so. To help eradicate the "isms" in our society, several humanistic changes need to be made within our present educational system. For Chicano and other minority children the solutions cannot be prioritized but must be taught simultaneously. A most important change and perhaps the most difficult is to instill the concept that learning can be reciprocal between teacher and student, incorporating the idea of sharing. This engenders the idea that education is a lifelong process, not a finalized goal, that it creates respect for others and their diverse skills and capabilities, and that education is not to be hoarded but shared with others.

Secondly, educational materials must come from realities rather than the idealist situation. This does not mean that because a high percentage of Chicanas are factory workers we should only project those images to our children, but rather that those of us who use educational materials must point out the obvious discrepancies. Then, we must develop materials that reflect the reality of the child, placing value on their particular environment yet placing no limitations on their potential development—such as encouraging Chicanas to be doctors, which can be a modern version of the traditionally valued *curandera*. Further, educators and parents must work together to determine what is appropriate information, who selects the materials, and which of the available materials are used.

Finally, we must acknowledge and point out to others that although the materials may be good, distortion can still take place. Thus, teachers should be trained in methodologies of cultural and gender studies.

If, in fact, we, as Chicanas, are feminists, we walk on fragile glass; we remain loyal to our cultural values yet we have begun to sift out those that prevent us from reaching our human potential. In the early sixties, multicultural education meant primarily *Chicano* culture. Culture is not static. As painful as it may be to some, the Chicana culture of the future will not necessarily be the same as that of the past. But it is with great faith that we will have helped develop one more individual to their fullest potential.

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Part Two

Workshop One

Workshop One: Activity

Introduction to the Whole Person Approach to ESL Teacher-Training Model

By Trinidad Lopez

OBJECTIVE

To present the component parts of the whole person approach project for purposes of orientation.

DESCRIPTION

A transparency is shown that diagrams the components of the teacher-training project as it was presented to pilot districts.

TIME

15 minutes

MATERIALS

"The Whole Person Approach to ESL Teacher-Training Model" transparency
Overhead projector and extension cord
Screen

INSTRUCTIONS

The facilitator must become familiar with the component parts of the training model outlined in this guide. The teachers in the pilot project were volunteers, and this activity provided them with an overview of the one-year project. During this time they attended two workshops, received one follow-up visit, and attended a summer institute.

Training situations using this guide may require some adaptions in order to accommodate individual program needs. The transparency can serve as a planning guide.

This activity, which takes place at the start of the first workshop, is skills-oriented and is built around the theme of sex equity as it relates to textbook biases and to classroom behavior. The two skills presented in this workshop are materials evaluation and classroom ethnography.

The diagram shows an arrow indicating a follow-up visit after step one. The facilitator should explain that the participants will be given ongoing tasks requiring materials evaluation and ethnographic skills, which will allow them to merge their own data with future training experiences. In other words, the first workshop generates data to be examined during the follow-up visit, which prepares teachers for the second workshop on classroom activities. Each component of the training model builds upon what has been presented earlier.

Step two comprises the second workshop on second-language pedagogy and liberatory (holistic) learning activities. It is not necessary to brief the participants at this point on the concepts of holistic learning; this takes place in a separate activity. This orientation merely explains how the training is divided into workshops, with a logical progression from the basic skills and themes relevant to sex equity in bilingual education programs, to the follow-up visit, second workshop, and final institute.

The purpose of the second workshop is to demonstrate the process of integrating sex-equitable language arts objectives into lessons and activities which are typical of an elementary second language program. There will be both an ESL bilingual education objective and a sex-equity objective. The workshop demonstrates, through a series of activities, that sex equity is not a separate classroom subject, but that an integration of sex-equity objectives with language arts objectives can occur within the existing curriculum if this curriculum represents the holistic philosophy of multicultural education.

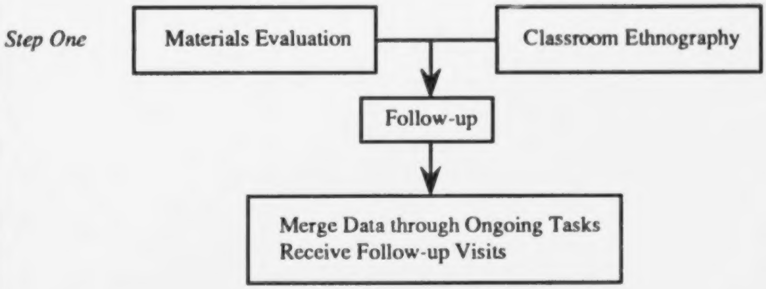
After step two on the diagram is a second arrow indicating another follow-up visit. This is optional and depends on whether time is allowed at the end of the school year to meet with teachers. There was not time for this follow-up during the pilot project because of delays in funding, which resulted in the second workshop being held at the end of the school year. The second follow-up was to have the same format as the first one and to allow teachers to discuss their experiences in implementing activities presented in the second workshop.

The final step of the project was a summer institute that piloted activities that appear in this guide. The institute was designed to bring together all participants for the purpose of arriving at a consensus on sex equity for the ESL and bilingual multicultural education programs. It is a means of bringing the training model to closure by utilizing input from all participants as well as from invited speakers, experts, consultants, and representatives of key organizations, such as local, state, and federal educational agencies, institutes of higher education, and community organizations.

Transparency

The Whole Person Approach to ESL Teacher-Training Model

Workshop One: Orientation to Sex Equity



Step One

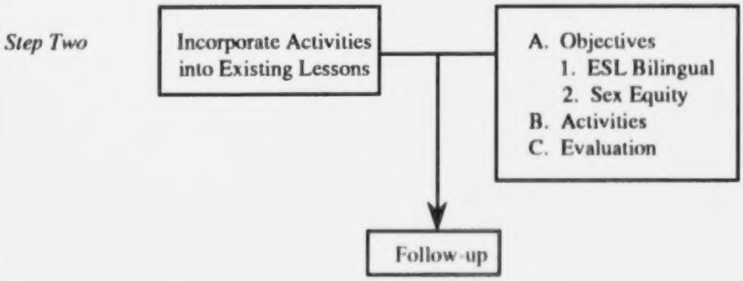
Materials Evaluation

Classroom Ethnography

Follow-up

Merge Data through Ongoing Tasks
Receive Follow-up Visits

Workshop Two: ESL Pedagogy and Liberatory Learning Activities



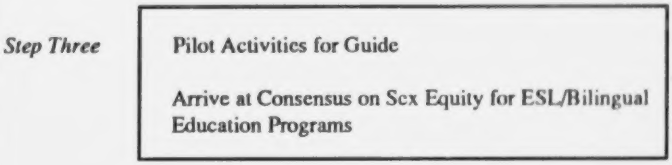
Step Two

Incorporate Activities into Existing Lessons

A. Objectives
  1. ESL Bilingual
  2. Sex Equity
B. Activities
C. Evaluation

Follow-up

Workshop Three: Summer Institute



Step Three

Pilot Activities for Guide

Arrive at Consensus on Sex Equity for ESL/Bilingual Education Programs

Workshop One: Activity

Orientation to Sex Equity for Bilingual Multicultural Education

By Cynthia Ramsey

OBJECTIVE

To provide information on the parallels between racism and sexism and their implications for the education of female minority students.

DESCRIPTION

This is a warm-up session with lecture, discussion, and exercises on basic issues of sex equity to draw parallels between racism and sexism. Bilingual multicultural education addresses problems that arise in the education of language-minority children and concentrates on removing barriers of race discrimination. In drawing parallels between racism and sexism, teachers can see the implications of including sex-equity objectives in bilingual education and second language acquisition programs.

The activity focuses on the concept of "liberatory learning," which teaches that differences are desirable and creative. An example of the exploration of differences in a multicultural curriculum based on liberatory learning is the Coronado Bilingual-Bicultural Curriculum Model included in this activity and developed by the late Dolores Gonzales of the University of New Mexico (see fig. 1). The article from which this model is reprinted provides an explanation of its development and use (Gonzales 1974).

The Gonzales curriculum for K–3 is organized into themes, the first being "likenesses and differences." This allows for the introduction of such issues as sex equity, race equity, and class equity into all content areas for all language learning situations. The presenter can use these models to illustrate the concepts of this activity wherever it seems appropriate.

The key message of the brief lecture presented during this activity is that sex differences should be treated along with racial, ethnic, cultural, and other differences that tend to restrict groups to a limited set of linguistic, behavioral, motivational, and cognitive styles. The outline in figure 2 offers a means of organizing the main points of the lecture into a logical format.

TIME

45 minutes

MATERIALS

Outline of the presentation based on figure 2, references, and exercises
"Conversational Clichés" handout

INSTRUCTIONS

The facilitator will need to research a number of key books and articles that discuss racism and sexism as they affect the education of minority women and girls. The project through which this guide was piloted focused on the particular issues affecting Chicana women and girls. If the issues of another group are to be explored, then considerations unique to the group in question should be researched by the facilitator.

This activity offers a guide to presenting the issue of sex equity with regard to a racial or national origin minority group in which a language other than English is spoken predominantly in the home or community. In northern New Mexico, most children start school speaking English and Spanish; Spanish is the dominant language of the communities, and English is the language of the classroom.

The scope of English language arts for these second language learners places emphasis on communicative competence in English. The linguistic material stems from culturally relevant sources. An important goal of the whole person approach is to demonstrate that sex-role behavior is a significant part of any given cultural group. Further, the culture of Chicana women is different in characteristic ways from that of Anglo women or of women from any other cultural group. Culturally relevant sources that allow Chicanas to gain communicative competence in English must derive from the experiences and reality of Chicana women and girls.

The outline in figure 2 provides a guide to orienting participants to the issue of sex equity in a bilingual multicultural program in which ESL is taught. The exercises cited in the outline are included here; references and selected readings also are included.

Role-Play Exercise

Ask two participants, one male and one female, to volunteer for the role play. Explain to the volunteers that they will role play a job interview. The male in this situation will interview the female for a nontraditional job, such as welder, telephone-pole climber, or any job not typically held by females.

The audience will give feedback on the relationship between the language generated in the interview and cultural expectations regarding the nontraditional job. The reverse of this situation can also be played, in which the female interviews a male for a job such as secretary, maid, etc. The two role plays then can be compared. The group should discuss the differences in expectation between male and female job situations.

Conversational Clichés Exercise

For this five-minute exercise, distribute the "Conversational Clichés" handout to each participant. Ask participants, in turn, to read one of the clichés aloud.

The terms we use to describe men and women affect our perceptions of men's and women's attributes, abilities, and roles. Words impart sex stereotypes. Ask the group to discuss the images these clichés create.

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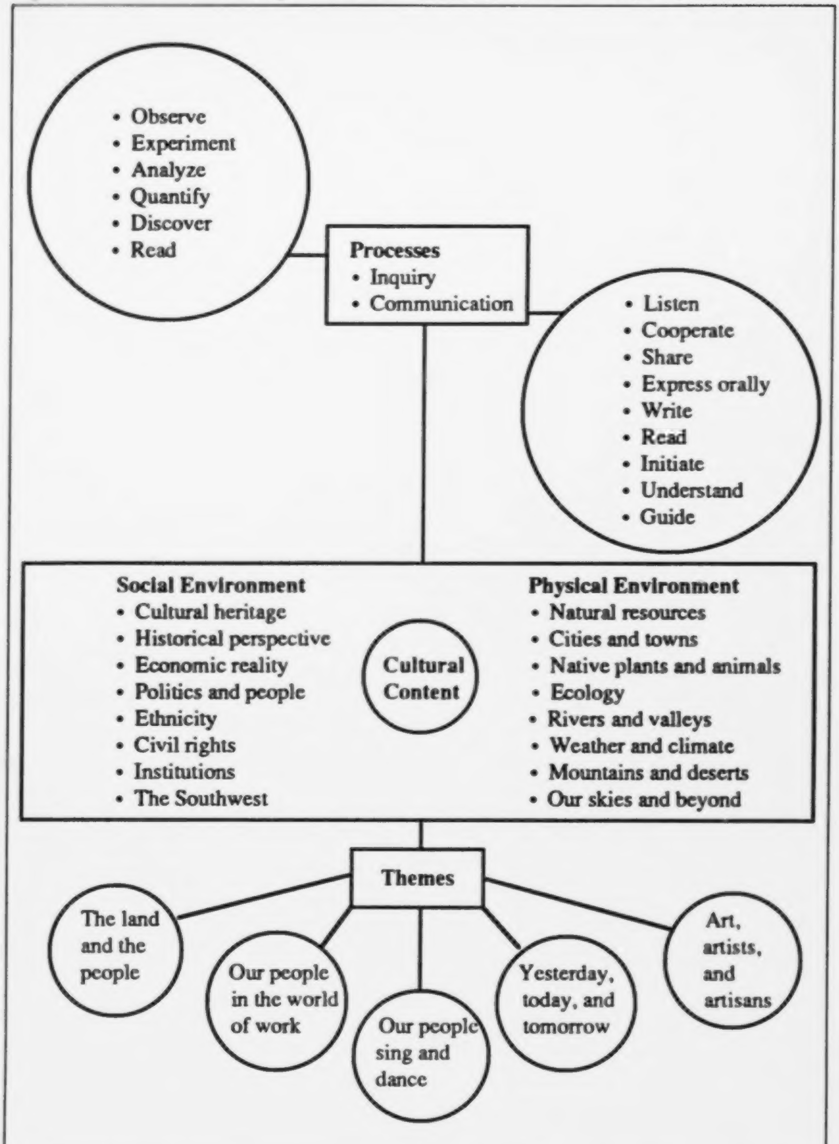
Sadker, M. P., and D. M. Sadker. 1982. *Sex Equity Handbook for Schools*. New York: Longman.

Figure 1. Coronado Bilingual-Bicultural Curriculum Model (4–6)


• Observe
• Experiment
• Analyze
• Quantify
• Discover
• Read
Processes
• Inquiry
• Communication
• Listen
• Cooperate
• Share
• Express orally
• Write
• Read
• Initiate
• Understand
• Guide
Social Environment
• Cultural heritage
• Historical perspective
• Economic reality
• Politics and people
• Ethnicity
• Civil rights
• Institutions
• The Southwest
Cultural Content
Physical Environment
• Natural resources
• Cities and towns
• Native plants and animals
• Ecology
• Rivers and valleys
• Weather and climate
• Mountains and deserts
• Our skies and beyond
Themes
The land and the people
Our people in the world of work
Our people sing and dance
Yesterday, today, and tomorrow
Art, artists, and artisans

From D. Gonzales, "The Elementary School Curriculum: Gateway or Barrier," in *Selected Readings in Multicultural Education* (Las Vegas: New Mexico Highlands University, 1974), pp. 24–25.

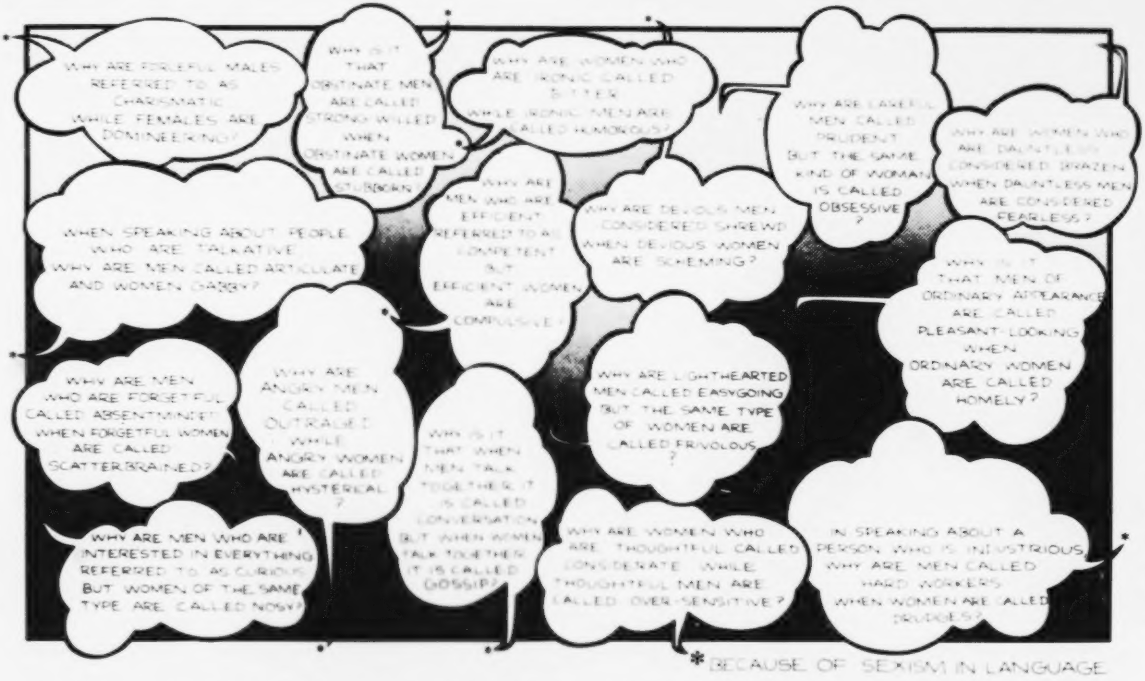
Figure 2. Orientation to Sex Equity for Bilingual Multicultural Education

- I. Introducing sex equity in ESL/bilingual education programs
  - A. Why sex equity in ESL/bilingual education?
    - 1. We inquire about the world through language
    - 2. The world is organized into cultural systems that institutionalize racism, sexism, and classism
    - 3. We cannot eliminate one barrier without eliminating all barriers
    - 4. Parallels between sexism and racism are as follows:
      - a. Both operate within a system of dominance and subordinance
      - b. Both constitute a system of interrelated barriers and forces that reduce, immobilize, and mold women and minorities to effect their subordination to the dominant power structure
      - c. Such a system exists because categories of roles are well defined
      - d. Subordination requires the acquiescence of the subordinate group
      - e. The popular belief is in the inevitability of the dominance/subordinance structure (see Frye 1983, pp. 1–40)
  - B. Linguistic principles are inseparable from culture
    - 1. Words and concepts draw boundaries, and boundaries limit us to acceptable roles
    - 2. Four linguistic principles from *Changing Words in a Changing World* (Nilsen 1980) illustrate the relationship between language and culture
      - a. A language reflects the culture and values of its speakers [illustrate this with the role-play exercise]
      - b. Exaggeration is an integral part of the communication process
        - (1) Stereotypes as exaggeration
        - (2) "Conversational Clichés" exercise as illustration
      - c. Language forms reflect the viewpoint of the majority of the powerful groups in society. The use of masculine nouns that imply male dominance in society is a type of bias that can lead girls to "consider a wide range of occupational aspirations as inappropriate for [them]" (Sadker & Sadker, 1982, p. 71)
        - (1) Caveman
        - (2) Mankind
        - (3) Forefathers
        - (4) Policemen
        - (5) Firemen
        - (6) Salesmen
        - (7) Businessmen
      - d. Language changes continuously but in different ways with different speakers
  - C. Limiting versus liberatory learning
    - 1. Learning that is limiting imposes barriers that oppress
      - a. Characterized as rote, passive, mechanical, accepting

Figure 2. ***Continued***

- b. Maintains the status quo through:
  - (1) Discrimination against women
  - (2) Discrimination against poor and minority groups
- 2. Liberatory learning removes barriers
  - a. Characterized as active, discovery-oriented, dynamic
  - b. Challenges the status quo through:
    - (1) Use of language to reflect equity
    - (2) Use of language to think critically and analyze
  - c. Dolores Gonzale's curriculum models may be used to illustrate the points in this section
- II. Sex equity and Chicana women and girls
  - A. The educational system has failed Chicanas, as illustrated by Cotera (1980, 183)
    - 1. Chicanas complete an average of nine years of schooling
    - 2. Twenty-five percent finish less than five years of school
    - 3. Twenty-three percent finish high school
    - 4. Only 2.2 percent of Chicanas twenty-five years of age or older are college graduates
  - B. Chicanas are subject to many barriers of discrimination
    - 1. Race
    - 2. National origin
    - 3. Language
    - 4. Color
    - 5. Sex
  - C. To be relevant, bilingual education programs teaching English as a second language must address Chicana images, role models, and visions of present and future selves
  - D. The slide-tape presentation to be shown in the next activity demonstrates the extent to which the educational system has failed Chicanas, as illustrated by the virtual invisibility of all Chicanos in elementary school texts

Because of Sexism in Language


WHY ARE FORCEFUL MALES REFERRED TO AS CHARISMATIC WHILE FEMALES ARE DOMINEERING?
WHY IS IT THAT OBSTINATE MEN ARE CALLED STRONG-WILLED WHEN OBSTINATE WOMEN ARE CALLED STUBBORN?
WHY ARE WOMEN WHO ARE IRONIC CALLED BITTER WHILE IRONIC MEN ARE CALLED HUMOROUS?
WHY ARE CAREFUL MEN CALLED PRUDENT BUT THE SAME KIND OF WOMAN IS CALLED OBSESSIVE?
WHY ARE WOMEN WHO ARE DAUNTLESS CONSIDERED BRAZEN WHEN DAUNTLESS MEN ARE CONSIDERED FEARLESS?
WHEN SPEAKING ABOUT PEOPLE WHO ARE TALKATIVE WHY ARE MEN CALLED ARTICULATE AND WOMEN GABBY?
WHY ARE MEN WHO ARE EFFICIENT REFERRED TO AS COMPETENT BUT EFFICIENT WOMEN ARE COMPULSIVE?
WHY ARE DEVIOUS MEN CONSIDERED SHREWD WHEN DEVIOUS WOMEN ARE SCHEMING?
WHY IS IT THAT MEN OF ORDINARY APPEARANCE ARE CALLED PLEASANT-LOOKING WHEN ORDINARY WOMEN ARE CALLED HOMELY?
WHY ARE MEN WHO ARE FORGETFUL CALLED ABSENTMINDED WHEN FORGETFUL WOMEN ARE CALLED SCATTERBRAINED?
WHY ARE ANGRY MEN CALLED OUTRAGED WHILE ANGRY WOMEN ARE CALLED HYSTERICAL?
WHY IS IT THAT WHEN MEN TALK TOGETHER IT IS CALLED CONVERSATION BUT WHEN WOMEN TALK TOGETHER IT IS CALLED GOSSIP?
WHY ARE LIGHTHEARTED MEN CALLED EASYGOING BUT THE SAME TYPE OF WOMEN ARE CALLED FRIVOLOUS?
WHY ARE MEN WHO ARE INTERESTED IN EVERYTHING REFERRED TO AS CURIOUS BUT WOMEN OF THE SAME TYPE ARE CALLED NOSY?
WHY ARE WOMEN WHO ARE THOUGHTFUL CALLED CONSIDERATE WHILE THOUGHTFUL MEN ARE CALLED OVER-SENSITIVE?
IN SPEAKING ABOUT A PERSON WHO IS INDUSTRIOUS, WHY ARE MEN CALLED HARD WORKERS WHEN WOMEN ARE CALLED DRUDGES?
* BECAUSE OF SEXISM IN LANGUAGE

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Workshop One: Activity

Images of Females and Males in Elementary School Textbooks

By Cynthia Ramsey

OBJECTIVE

To demonstrate forms of sex bias in textbooks and instructional materials.

DESCRIPTION

This is a comprehensive slide-tape presentation examining the treatment of males and females in elementary school textbooks. The major focus of the analysis is on categorizing textbook illustrations by age, sex, race, expression, activity, and occupation.

TIME

1 hour 30 minutes

MATERIALS

"Images of Females and Males in Elementary School Textbooks" (slide and cassette kit). Available from the National Foundation for the Improvement of Education, 1156 Fifteenth Street, N.W., Washington, D.C. 20005
Synchronized slide projector and tape recorder
Screen

INSTRUCTIONS

The facilitator should preview the slide-tape presentation in order to give participants a brief introduction to it. A long detailed explanation should be avoided; a maximum of two minutes is suggested.

After the slide-tape presentation, the facilitator should allow about 45 minutes for a follow-up discussion.

Note: Much discussion regarding the content of the slide-tape presentation can be expected. The presentation will elicit positive and negative feelings from the participants relating to the issues it illuminates. Participants should be encouraged to express these feelings as they generate meaningful discussion and debate—a process central to this guide. Questions that can be anticipated include the following:

1. When was this slide-tape produced?
2. Is it dated?
3. Do you think it presents an exaggeration in order to make a point?
4. Haven't things changed since the presentation was published?

Workshop One: Activity

Analysis of Bilingual/ESL Materials for Sex Bias and Sex Stereotyping

By Cynthia Ramsey

OBJECTIVE

To familiarize the participants with different forms of sex bias/stereotyping as they appear in texts and other materials used in bilingual multicultural education programs.

DESCRIPTION

In this activity, participants discuss forms of sex bias/stereotyping in curricular materials and then analyze materials currently in use in the state's public schools for evidence of such bias. Their findings are then discussed with the whole group.

TIME

2 hours

MATERIALS

"Forms of Bias in Texts and Instructional Materials" handout
Outline of the presentation based on the above handout
Bilingual/ESL texts and other reading materials used in bilingual multicultural programs

INSTRUCTIONS

The facilitator will need to become familiar with forms of stereotyping in curricular materials in order to lead this discussion.

Sadker and Sadker (1982) have identified six forms of bias in curriculum which can be applied to the portrayal of ethnic minorities as well as to that of women.

1. In *invisibility*, because women (or minorities) do not appear, they are underrepresented. Their absence implies that they are of less value and significance to society.
   Example: A 1980 bilingual American history text mentions only two female historical figures by name, and describes Cortez's conquest of Mexico without ever making reference to Doña Marina (La Malinche).
   Sample criterion for analysis: Are women's contributions included, or do female characters play significant roles in the material?

2. *Stereotyping* involves "assigning traditional and rigid roles or attributes to a group" (Sadker and Sadker 1982, p. 73). This particular form of bias probably emerges most blatantly in children's readers and storybooks.
   Example: A 1979 storybook tells the tale of a female goat who likes to jump and goes into training to jump over the moon, like the cow in the nursery rhyme. She does this at the urging of the fiddle-playing cat, who is male. Ultimately she finds out that the cow only jumped over the reflection of the moon in a small lake, whereupon she contents herself with doing the same. The underlying theme in this story seems to be that women are easily duped and will readily settle for less when convinced to do so by clever men.
   Sample criterion for analysis: Are most women in the material characterized as weak, passive, timid, dependent, self-effacing, or fearful? Are they portrayed as being less rational than men? Are they shown primarily in domestic settings?

3. *Selectivity and imbalance* involve the presentation of only one interpretation of an issue or one aspect of a group of people.
   Example: A 1975 text includes a section entitled, "El Mexicano-Americano de hoy." It provides vignettes of sixteen men and no women, as one might suspect from the section's title. In other photographs, all the women are shown either as students or crowd members, while the men are shown working. The text reads as follows: "El futuro de America depende de esto hombres que operan la maquinaria y producen los productos que necesitamos" (The future of America depends on those men who operate the machinery and produce what we need). No mention is made of the importance of women's work, or even of the fact that Mexican-American women *do* work.
   Sample criterion for analysis: How much information is provided in the material about women's social, legal, and economic status? Is the information complete enough to be accurate?

4. *Unreality* entails the glossing over of controversial issues and the failure to discuss the social realities of discrimination and prejudice.
   Example: In the bilingual history text previously mentioned is a vignette of a

seventeenth-century Boston family that reads as follows: "Girls in New England do not receive any schooling after elementary school. Prudence will be taught all the duties of a Puritan housewife by Serenity herself. When she is 17, it will be time to find her husband. Unmarried adults do not fit in well with Puritan ideals." The vignette continues, stating that the two boys in the family will become a shipbuilder and a minister, respectively; no mention is made of their prospective marriages. Unreality is a form of marginalization of outgroups, such as women and minorities. The result of marginalization is that women are overlooked, particularly in areas of controversy, such as women's right to an equal educational opportunity with men. The result of disregarding women's history is an unreal and distorted view of the relationship between the sexes that benefits the dominant world view by keeping women in their place.

This illustration neglects to mention why women weren't educated. It states as a matter of fact that women's role in Puritan society was that of housewife. It glosses over the broader issues of sex equity by narrowly focusing on the historical period and the "way things were," that is, that women were the resource for reproduction of the family. The significant issue of women's self-determination through education is glossed over, resulting in a marginalization of women.

Sample criterion for analysis: Are women's issues (other than the vote) discussed in social studies texts? Does the text mention women's property rights, education, division of labor, and reproductive freedom?

5. *Fragmentation* and *isolation* occur when information about women is separated from the main body of the narrative.
   Example: In the same history text discussed immediately above, two family vignettes (one set in Boston, the other in Mexico City) are the only places in which women's lives and history are included at all. This illustration is perhaps not typical of the type of bias termed "isolation and fragmentation" that results when material about women is added to a separate chapter of a text, for example. It results in fragmentation because it inserts the small vignetes into the larger history text as fragments of a complete discussion of women's lives.
   Sample criterion for analysis: How well integrated into the material is the information about women?

6. *Linguistic bias* includes use of masculine terms and pronouns, use of masculine labels for certain occupations (e.g., police*man*, fire*man*), and imbalance of word order and lack of parallel terms referring to males and females.
   Example: A 1978 reader is entitled *Hombres y Lugares* (Men and Places).
   Sample criterion for analysis: When the material refers to both sexes, does the male term include or always precede the female (e.g., the boys and girls)?

These forms of bias can be discussed with the participants, and the examples shared, before they undertake their own analysis of materials used in their schools. A number of checklists are also available for this purpose. The Women's Educational Equity Act Program has published a manual of *Checklists for Counteracting Race and Sex Bias in Educational Materials*, compiled by Martha P. Cotera (1980). The manual also has an excellent bibliography.

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Handout

Forms of Bias in Texts and Instructional Materials*

1. **Exclusion/Invisibility:** Perhaps the most fundamental form of bias in instructional materials is the complete or relative exclusion of a particular group or groups from representation or consideration in text and/or instructions.

   Research suggests . . . that textbooks published prior to the 1960s largely omitted any consideration of Black Americans within contemporary society, and indeed rendered Black people relatively invisible from accounts or references to America after the Reconstruction. Spanish-speaking Americans, Asian Americans, and Native Americans continued to be absent from most textbooks, both in terms of their historical roles and contributions to our society and with reference to their current status or position. Many studies indicate that women, who constitute 51% of the U.S. population, represent approximately 30% of the persons or characters referred to throughout textbooks in most subject areas. All of these are examples of the existence of bias through exclusion or invisibility.

2. **Stereotyping:** When they are included in textbooks, racial-ethnic minority group members and both males and females are often portrayed with regard to only one particular attribute, characteristic, or role. Some of the stereotypes most frequently seen in textbooks include:

   - the portrayal of *Asian Americans* only as laundry men or cooks
   - the portrayal of *Mexican Americans* only as peons or migrant workers
   - the portrayal of *Native Americans* as either "blood-thirsty savages" or "noble sons of the earth"
   - the portrayal of *women* primarily as mothers (and only occasionally as nurses, secretaries, or teachers) and as passive, dependent persons defined solely in terms of their home and family roles
   - the portrayal of *men* in a wide variety of occupational roles (and only occasionally as husbands and fathers) and as strong, assertive persons defined primarily in terms of their occupational roles

   In textbooks published before the 1960s, the stereotyping of Black

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* Developed by Myra Sadker and David Sadker, Mid-Atlantic Center for Sex Equity, Washington, D.C., 1982.

Americans as "Uncle Remus" or "plantation mammy" characters was frequently documented.

Stereotyping may occur in reference to any of a number of variables: physical appearance, intellectual attributes, personality characteristics, career roles, domestic roles, and social placement (with regard to access to roles of personal, social, or institutional power or dominance).

3. **Imbalance/Selectivity:** Textbooks perpetuate bias by presenting only one interpretation of an issue, situation, or group of people. This imbalanced account restricts the knowledge of students regarding the varied perspectives which may apply to a particular situation. Through selective presentation of materials, instructional materials may distort reality and ignore complex and differing viewpoints. As a result, millions of students have been taught little or nothing about the contributions, struggles, and participation of women and minorities in our society.

   Examples of these distortions include the following circumstances:

   - The origins of European settlers in the New World are emphasized, while the origins and heritage of African Americans are frequently omitted.
   - The history of Native American federal regulations is frequently described in terms of treaties and protection, rather than with reference to broken treaties and progressive government appropriation of Native American lands.
   - Reference to Chinese immigrants emphasizing them as "cheap labor," a situation that necessitated the passage of restrictive immigration laws and threatened the living standards of other Americans, without any mention of the contributions of the Chinese, and the many forms of discrimination and harassment they experienced.
   - Reference to the fact that "women were given the vote," but omitting discussion/mention of the physical abuse and sacrifices suffered by the leaders of the suffrage movement.

4. **Unreality:** Many researchers have remarked upon the tendency of instructional materials to ignore facts which are unpleasant or which do not conform with the stated value system of the white majority culture. Instructional materials often ignore the existence of prejudice, racism, discrimination, exploitation, oppression, sexism, and intergroup conflict. Controversial topics are glossed over. This unrealistic coverage denies children the information they need to recognize, understand, and perhaps some day conquer the problems that plague society.

5. **Fragmentation/Isolation:** Bias through fragmentation and isolation takes two primary forms. First, content regarding minority groups and women may be physically or visually fragmented and isolated and delivered only in separate chapters (e.g., "Black Americans and the Winning of the West," "Bootleggers, Suffragettes and Other Diversions") or even in boxes to the side of the page (e.g., "Ten Distinguished Black Americans," "Ten Women Achievers in Science"). Second, racial-ethnic minority group members and women may be depicted as interacting only with persons like themselves, never contacting or impacting the dominant culture.

   Fragmentation and isolation imply that the history, experiences, and situations of minority and female persons are somehow entirely unrelated to those of the dominant culture or cultures (usually white, Anglo-Saxon, Protestant, and male). They ignore the dynamic relationship of these groups to the development of our current society, and imply the continuous progress of the dominant culture without any reliance upon the contributions and influence of racial ethnic minorities and women.

6. **Linguistic Bias:** Language is a powerful conveyer of bias in instructional materials. Use of the generic "he" is an obvious source of bias, but there are also many more subtle forms of linguistic bias. For example:

   - Native Americans are frequently referred to as "roaming," "wandering," or "roving" across the land. These terms might be used to apply to buffalo or wolves; they suggest a merely physical relationship to the land, rather than a social or purposeful relation. Such language implicitly justifies the seizure of native lands by more goal-directed white Americans who "traveled" or "settled" their way westward.
   - Immigrant groups are often referred to as "hordes" or "swarms." These terms serve to dehumanize, and to reduce the diversity and variation within any group of people.
   - Such words as "forefathers," "brotherhood," and "manmade" serve to deny the contributions and existence of the 51% of the U.S. population which is female.

Workshop One: Activity

Cultural Agencies Brainstorm

By Trinidad Lopez

OBJECTIVE

To introduce the concept of culture and a working definition.

DESCRIPTION

This activity focuses on the concept of culture and factors that contribute to the development of the concept. This activity is a critical one, since it sets the stage for the subsequent activities on ethnography in the classroom.

TIME

15 minutes

MATERIALS

None

INSTRUCTIONS

To understand the concept of culture, one must learn what culture is and what it is not.

The facilitator should begin by dividing the participants into groups of four or five. Each group should select one person to serve as recorder for that group.

Debate can be expected in each group regarding the ideas expressed by the members of the group. This type of verbal interaction should be discouraged, as it blocks the flow of ideas. The facilitator should make a point to address the ground rules involved in brainstorming activities.

The facilitator should allow five minutes for each group to compile a list of cultural agencies, that is, agencies that group members consider to have a direct or indirect impact on their lives (e.g., perceptions, beliefs, values, ethics, thoughts, life-styles, and attitudes).

At the end of the brainstorming session, each group should review the cultural agencies identified. Group discussion and debate should be encouraged at this point. Verbal interaction among participants should illuminate individual perceptions of the functions of cultural agencies and their effects on human behavior, particularly as they relate to cross-gender behavior.

The participants may demonstrate a tendency to make value judgments regarding the effects of the cultural agencies on human behavior. This should be discouraged, since the intent of the activity is to identify cultural agencies and their roles in society, not to determine whether their influences are good or bad.

Workshop One: Activity

Cultural Determinants

By Trinidad Lopez

OBJECTIVE

To provide a working definition of culture.

DESCRIPTION

This activity summarizes the concepts developed in the previous section, "Cultural Agencies Brainstorm."

TIME

1 hour

MATERIALS

"Cultural Determinants" transparency
Overhead projector and screen

INSTRUCTIONS

The facilitator should discuss each cultural agency and its influence on human behavior. She or he should also display and discuss the transparency "Cultural Determinants." (*Note:* The matrix only addresses ten determinants. The presenter may include others if she or he desires.)

The cultural determinants presented should be discussed as separate units; however, each has an effect on and overlaps with others. For example, the following two determinants could be explored in this discussion:

- Education: Formal education (schooling) versus informal education.
- Geography (physical environment): Rural versus urban, artificial environments versus natural environments, warm climates versus cool climates, desert vegetation versus mountain vegetation versus valley vegetation.

Each determinant should be discussed in terms of its psychological and philosophical impact on human behavior, particularly gender role behavior.

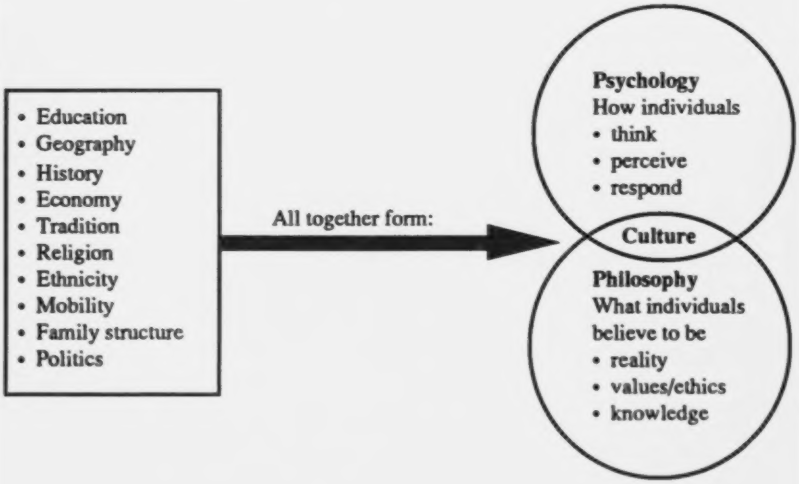
The facilitator should summarize this activity by providing the participant with a definition of culture. We suggest the use of Banks's (1979) definition: "Culture consists of the behavior patterns, symbols, institutions, values, and other human-made components of society. It is the unique achievement of a human group which distinguishes it from other groups" (p. 56).

Reference

Banks, J. A. 1979. *Teaching Strategies for Ethnic Studies*. Boston: Allyn & Bacon.

Transparency

Cultural Determinants



- Education
- Geography
- History
- Economy
- Tradition
- Religion
- Ethnicity
- Mobility
- Family structure
- Politics

All together form:

Psychology
How individuals
- think
- perceive
- respond

Culture

Philosophy
What individuals
believe to be
- reality
- values/ethics
- knowledge

Developed by Trinidad Lopez, University of New Mexico, 1978.

Workshop One: Activity

Different Aspects of Culture

By Trinidad Lopez

OBJECTIVE

To introduce participants to different levels of cultural expression, such as ideal/real and explicit/implicit.

DESCRIPTION

This activity reinforces the concepts developed thus far, and focuses on the different aspects of culture.

TIME

20 minutes

MATERIALS

"Different Aspects of Culture" transparency
Overhead projector and screen

INSTRUCTIONS

Using the overhead projector and screen, the facilitator should display the transparency "Different Aspects of Culture" and discuss each point with the participants.

To stimulate interaction, the facilitator should ask the participants to provide specific examples for each aspect of culture included in the discussion, encouraging them to draw from the previous activity dealing with cultural determinants.

Example: *Ideal Culture versus Real Culture*
Ideal culture expressed through conversation: "I believe in and support the feminist movement."
Real culture expressed through actions: "My wife keeps nagging me about

wanting a meaningful career, but I keep telling her that her place is where she is now: staying home and taking care of the kids."

Note: While it may seem that the individual quoted above supports feminist causes, such as an equal role for women in the workplace, the reality is that he prefers his wife to remain in a traditional female role.

Transparency

Different Aspects of Culture

IDEAL CULTURE

- What individuals believe ought to be
- Often expressed through both oral and written language, e.g., the Koran, the Bible, fable, myth, folktale, and social religious ritual

REAL CULTURE

- Actual human behavior, what people do
- Often expressed in a way that contradicts that which society perceives as "ideal" culture

EXPLICIT CULTURE

- Observable behavior in a social and physical setting
- Often identified by the way people talk, socialize with each other, work, and interact with or modify their environment

IMPLICIT CULTURE

- Subtle and unconscious human behavior, often identified through an individual's nonverbal cues

Workshop One: Activity

Different Views of Culture

By Trinidad Lopez

OBJECTIVE

To present the participants with the different views of culture as defined by the field of anthropology; that is, the emic view versus the etic view, the synchronic view versus the diachronic view.

DESCRIPTION

This continues previous activity and focuses on the different views of culture within the field of anthropology.

TIME

20 minutes

MATERIALS

"Different Views of Culture" transparency
Overhead projector and screen

INSTRUCTIONS

Using the overhead projector and screen, the facilitator should display the transparency "Different Views of Culture" and discuss each view presented with the participants.

To stimulate group interaction, the facilitator should have the participants provide specific examples for each view of culture included in the discussion. For example:

> *Emic*
> The point of view of individuals who participate in a specific setting on a day-to-day basis. For instance, in a school these individuals would be the principal,

teachers, parents, students, support staff, school nurse, teacher aides, cafeteria staff, and bus drivers.

Etic

The point of view of individuals who are not part of the day-to-day activities in a specific setting, such as an out-of-town visitor to the school or someone who does not have children enrolled in the school.

Transparency

Different Views of Culture

EMIC VIEW

- View of culture from an insider's perspective
- This point of view affords a deeper and closer understanding of culture

ETIC VIEW

- View of culture from an outsider's perspective
- This point of view affords a more objective understanding of the group of people being studied

SYNCHRONIC VIEW

- Study of culture at a given point in time
- This approach allows for an in-depth study of cultural phenomena for a given historical period or moment

DIACHRONIC VIEW

- Study of culture over a period of time (historical perspective)
- This approach allows for the study of the sequence of human events and their effects on each other throughout time

Workshop One: Activity

Multicultural Education

By Trinidad Lopez

OBJECTIVE

To introduce participants to educational equity for females and minorities in multicultural education programs.

DESCRIPTION

A presentation relating educational equity for females and minorities to multicultural education.

TIME

20 minutes

MATERIALS

None

INSTRUCTIONS

It is recommended that this activity include the following topics:

A. A definition of multicultural education
A process through which individuals are exposed to the diversity that exists in the United States and to the relationship of this diversity to the world. This diversity includes ethnic, racial minority populations as well as religious groups and sex differences. The exposure to diversity should be based on the foundation that every person in our society has the opportunity and option to support and maintain one or more cultures, i.e., value systems, life styles, sets of symbols; however, the individual, as a citizen of the United States, has the responsibility of contributing to and maintaining the culture which is common to all who live in this country. (Baker 1977, p. 73)

B. A brief history of multicultural education
  1. a brief history of U.S. immigration
  2. the "melting pot" theory
  3. the theories of cultural pluralism and cultural democracy

C. Goals of multicultural education
  1. Equal educational opportunity for linguistic and ethnic minorities and women
  2. The development of positive self-concept
  3. The valuing of one's gender and culture, as well as the facilitation of cross-gender/cross-cultural understanding and tolerance
  4. The preservation of worthwhile, nonsexist/nonracist/nonethnocentric values and the extension of cultural pluralism
  5. The development of individuals equipped to participate in a multicultural world

D. The concept of cultural pluralism

   A state of equal co-existence in a mutually supportive relationship within the boundaries of one nation of people of diverse cultures with significantly different patterns and beliefs, behavior, color, and in many cases with different languages. (Hazard and Stent 1973, p. 14)

E. The sociopolitical implications of multicultural education
  1. Elimination of barriers to the advancement of women and minorities
  2. Promotion of social harmony and understanding
  3. Development of responsible and sensitive decision makers

References

Baker, G. C. 1977. "Multicultural Imperatives for Curriculum Development in Teacher Education." *Journal of Research and Development in Education* 11:70–83.

Hazard, W. R., and M. D. Stent. 1973. "Cultural Pluralism and Schooling: Some Preliminary Observations." In M.D. Stent, W.R. Hazard, and H.N. Rivin (eds.), *Cultural Pluralism in Education: A Mandate for Change*. New York: Appleton-Century-Crofts.

Workshop One: Activity

Introduction to Ethnography

By Trinidad Lopez

OBJECTIVE

To introduce the participants to the concept of multicultural education and its relationship to the issues of educational equity affecting minorities and women.

DESCRIPTION

This presentation is an introduction to ethnography and its use in educational settings.

TIME

2 hours

MATERIALS

None

INSTRUCTIONS

The facilitator will need to be familiar with ethnography as a research method, its philosophical foundations and theoretical assumptions, and the literature regarding its relationship to education.

The presentation should include the following:

A. Provision of a definition of ethnography
B. Review of both the aspects and view of culture within the context of ethnography
C. Discussion of the qualitative-phenomenological assumptions of ethnography
D. Description of the difference between qualitative and quantitative research
    1. The major focus of the method's validity (qualitative) versus reliability (quantitative)

2. Idiographic/site-specific versus nomothetic
3. Emic perspective versus etic perspective
4. Holistic versus reduced sample
5. An organic/continuous process/inductive versus deductive
6. Seeks meaning in human behavior versus tests human behavior
7. Generation of *a priori* hypotheses versus *a posteriori* hypotheses
8. Descriptive versus statistical

E. Discussion of the relationship of ethnography to education
    1. A new research concept to education
    2. Its limitations and advantages
    3. Its rationale
        a. Appropriateness for studying student behavior in the context of the school setting in order to justify curriculum development and adaption of teaching methodology
        b. Usefulness in studying the relationship among language, cultural behavior, and gender role behavior
        c. Relevance in defining educational goals in a cultural context

F. Review of methods of ethnography
    1. Planning for fieldwork
    2. Entering the field
    3. Census-taking and mapping
    4. Learning the language
    5. Finding key informants
    6. Developing questionnaires
    7. Interviewing
    8. Making collections of student work, etc.
    9. Making systematic observations
    10. Keeping records
    11. Tapping archives and records
    12. Analyzing data
    13. Discovering patterns and cultural themes
    14. Generating theory

Ethnography in the Classroom

Ethnography as a research process is relatively new in the field of education. It is a response to limitations identified in quantitative research.

Kuhn (1970) has demonstrated that as research questions and priorities change, so do our world view of reality and our research paradigms for studying significant phenomena. In response to the limitation of empirical research methods, many education scholars are turning to qualitative research methods, and, specifically, the ethnography to find answers to questions of a different nature from those addressed by qualitative research.

Ethnography is defined as the science of cultural description, and is referred to as a research method traditionally used in the field of anthropology. It is based on a qualitative-phenomenological assumption of human behavior; that is, human behavior is significantly influenced by the environment, and therefore ought to be studied in its natural setting and not in artificial situations, such as laboratories.

Ethnography, considered a heuristic "soft" method of research (as opposed to "hard" empirical research), has its roots in phenomenology and focuses on describing the entirety of what takes place in a given situation, that is, how experience creates a sense of external reality. Concentrating on understanding the phenomena of human behavior, this method of research attempts to find meaning in situations of human interaction and assumes that there is value in an analysis of both the inner and outer perspectives of behavior. The approach, therefore, provides "a comprehension of human behavior in greater depth than is possible from the study of surface behavior, the focus of qualitative methodologies" (Rist 1977, p. 5).

Ethnographic research focuses on the validity of data rather than their reliability (replication of research findings). It provides a holistic approach to research as opposed to focusing on a narrow set of variables, and encourages the researcher to interpret and describe the constructions of reality as seen by the subjects (Rist 1977), an "emic" perspective. An underlying assumption of ethnography is that "reality," dependent upon a situation and its participants, is unique for each setting experienced.

The implications of ethnography as a research process for developing a multicultural, nonsexist approach to education are significant for scholars of educational research. However, for teachers, ethnography can be a valuable and natural means of gathering data about their students. While teachers may not be interested in conducting research per se, they are, by circumstances and definition, participant observers, already possessing an emic perspective on the classroom setting. By utilizing ethnographic research skills, teachers can identify both the explicit and the implicit nature of cultural behavior as it is revealed through the students' various modes of communication. Through their understanding of the students' cultural behavior, teachers can adjust the educational approach, that is, the curriculum content and the instructional method, to each cultural setting. Ethnography thus can serve as a valuable mechanism for continuing self-assessment and self-correction.

In essence, what this means is that those involved in the development and implementation of bilingual multicultural education approaches will have to take the time to understand what it really means to teach in a multicultural setting. They will have to learn to use the appropriate method for looking at and understanding students within a site-specific cultural context. The ethnographic approach implies that educators need to acquire special research skills for identifying what actually takes place, not only within the classroom or the school campus, but in the students' communities as well, and for translating those data into meaningful, viable learning experiences for students in a variety of settings.

In summary, ethnography is a research paradigm that may be considered a valuable tool in all areas of the educational process. Its value lies in its ability to provide a holistic perspective of the educational process; it can give educators an understanding of education as a cultural phenomenon. Furthermore, ethnographic skills can provide teachers with ways to identify cultural behavior in the classroom setting, which can be useful in identifying both the students' cognitive skills and their cultural and gender role attitudes.

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Workshop One: Activity

Mapping the Classroom Setting

By Trinidad Lopez

OBJECTIVE

To teach participants mapping skills that will facilitate the process of analysis of classroom behavior.

DESCRIPTION

This hands-on experience centers on the techniques of mapping the physical classroom setting, and is the first of two activities that focus on data-gathering procedures employed by ethnography.

TIME

1 hour

MATERIALS

Pencil and paper
Chalkboard and chalk

INSTRUCTIONS

The facilitator should begin by explaining to the participants the rationale behind mapping the classroom setting and its importance to making classroom observations.

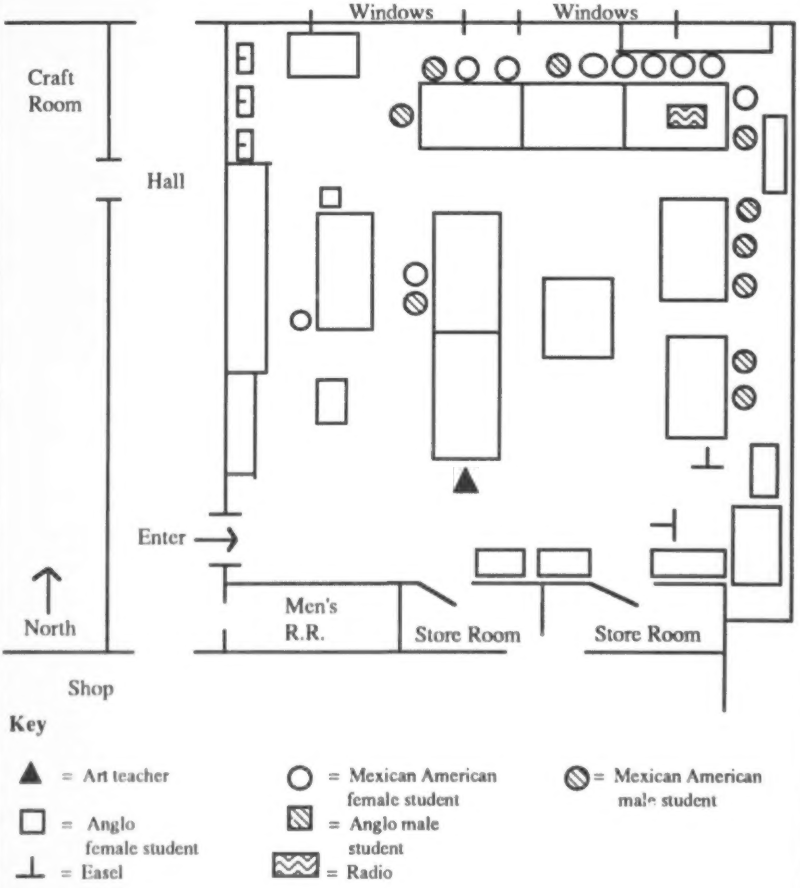
The facilitator should demonstrate mapping the classroom setting by drawing a schema of the environment in which the workshop is being held. The schema should be drawn topographically. (See fig. 3 for a sample drawing.)

The model drawing should indicate all the doors, windows, cabinets, desks/work tables, bookshelves, pencil sharpener and all other equipment, physical matter, existing decor, and storage areas or facilities that can be identified in the workshop environment.

The drawing should indicate, according to gender and ethnicity, locations where individuals sit.

For no more than twenty minutes, the facilitator should have each participant develop her/his own map of the workshop setting. When the participants have completed their drawings, the facilitator should ask them to save the drawings for the next activity.

Figure 3. Schema of Workshop Environment


Windows
Windows
Craft Room
Hall
Enter
North
Men's R.R.
Store Room
Store Room
Shop
Key
= Art teacher
= Mexican American female student
= Mexican American male student
= Anglo female student
= Anglo male student
= Easel
= Radio

1. Indicate all doors, windows, cabinets, desks/work tables, chalkboards, etc.
2. Indicate seating arrangement of students by gender and ethnic group
   a. interaction among ethnic groups
   b. interaction between gender groups
   c. interaction of students with physical setting
   d. interaction of teacher with students

Workshop One: Activity

Observation Techniques

By Trinidad Lopez

OBJECTIVE

To teach participants how to document human behavior in a social setting, how to systematize and organize the data for analysis, and how to develop a paradigm of site-specific behavior and theories regarding the student informants' culture.

DESCRIPTION

This activity focuses on the process used to make observations of social behavior in the classroom setting.

TIME

2 hours

MATERIALS

Paper
Pencil or pen
"Criteria for Identifying Gender Role Behavior in the Classroom" handout

INSTRUCTIONS

The facilitator should have the participants study the handout "Criteria for Identifying Gender Role Behavior in the Classroom" for thirty minutes.

For the next twenty minutes, each participant should write down her/his observations about the persons participating in the workshop. Whenever applicable, the participants should use the primary message systems presented in the handout.

Once the participants have completed this task, the facilitator should divide them into groups of four or five persons. She or he should explain componential analysis to the participants and how to develop such a method for the purpose of analyzing data, using the example presented here in the "Paradigm of Cultural Behavior" (see table 1). If the facilitator is unfamiliar with this topic, detailed information may be obtained in *The Ethnographic Interview* (Spradley 1979).

For the next forty minutes, the participants should present their data to the members of their groups and develop a composite componential matrix from the data collected. Based on the matrix developed, the facilitator should instruct the participants to analyze their data and develop at least one theory about their peers' behavior in the workshop setting.

Since this will be new to most or all of the participants, there will be some confusion regarding the nature of the task; therefore, the presenter and her/his assistants should help each group organize its data.

It should be emphasized that all that is being developed at this point are tentative theories that would have to be tested several times more to discover any significant meaning in the data.

Once the groups have developed their theories, the facilitator should ask each group to present its theory(ies) and explain how the supporting data were collected. Theories touching on sensitive issues regarding the group's values, etc., should be discouraged, as they tend to distract from the purpose of this activity.

Reference

Spradley, J. 1979. *The Ethnographic Interview.* New York: Holt, Rinehart & Winston.

Figure 4. A Paradigm of Cultural Behavior

Ethnic Student Group	Form of Communication	Cultural Themes				
		Family	Religion	Adolescent Culture	SW	Ethnic/Culture Heritage
Mexican American n=80	Artistic Expression					
	Oral Language					
	Graffiti					
	Nonverbal Behavior					
Anglo n=15	Artistic Expression					
	Oral Language					
	Graffiti					
	Nonverbal Behavior					

Developed by Trinidad Lopez, University of New Mexico, 1984.

Instructions for use: This table serves as a visual example of cultural behaviors identified in a school setting. The user enters the frequency of occurrence of communication exhibiting the various cultural themes shown. For more information on this topic, consult Spradley (1979).

Handout

Criteria for Identifying Gender Role Behavior in the Classroom

By Margaret Davidson-Rada

Schools play a major role in establishing student identities. The reactions a student receives to her/his behavior constitute a mirror reflecting others' perceptions of and expectations for her/him; they shape future acts and attitudes. An important aspect of identity is gender role: expectations as a function of sex.

Feminist gains in the last several decades have resulted in a heightened awareness of the limitations imposed on both sexes by rigid gender role expectations. Advances in sex equity have been achieved largely through exposure of demeaning portrayals of femininity and female capability by media and textbooks. These easily identified areas of sexism still need to be challenged, but sex-equity educators cannot stop there. Many of the interactions that ultimately breed gender role stereotyping and waste human resources occur out of awareness, on the informal level.*

The purpose of elaborating criteria for the identification of classroom gender role behavior and attitudes is to provide a general framework for understanding the development of sexism. Some of the areas included here undoubtedly will have been encountered elsewhere. Others may bring a new dimension of understanding as educators examine classroom interactions whose significance ordinarily remains hidden from conscious awareness.

The conceptual framework proposed here can be considered a "map of culture" (Hall 1959, p. 193). It consists of ten categories for behavior, called *primary message systems*, by which those wishing to examine a cultural scene (here, the classroom) may systemize the "complex data with which culture confronts us" (p. 186). In terms of studying sex equity in the classroom, those data are the gender role behaviors, attitudes, and practices which can evince sexism. The "map" makes the assumption that culture is communication, and thus data in any category represent a type of message, or cultural value, expressed by participants (students and teachers) in an interaction. By learning how to interpret these messages, a teacher can guide the student to see that she/he "need never again be completely caught in the grip of patterned behavior [here, habits of belief or interaction leading to sexism] of which [the student] has no awareness" (p. 187).

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* This terminology comes from Hall (1959), who differentiated three levels of behavior/awareness in cultures: *technical*, for which rationales exist and rules can be made explicit; *formal*, which is that way of doing things which feels so natural and "right" that is never questions; and *informal*, which is generally below the level of conscious awareness (although it can be made explicit through effort).

Each category is explained briefly and areas for exploration are suggested. The lists are not exhaustive, in that individual teachers may think of additional ways to identify classroom gender role behavior. Too, some of the areas mentioned may not be applicable in all classroom situations. The framework is to be used as a general guide and an aid in organizing the voluminous data teachers may collect in the role of participant-observers of their classroom "culture."

A cautionary note is in order. The mere presence of behaviors identified as gender-specific does not necessarily imply damaging, sexist behavior. For example, if a teacher observes that boys and girls generally play different games on the playground (the primary message system of play), she/he may not necessarily wish to intervene with the intention of bringing about change. What is crucial to determination of limiting, sexist attitudes is the element of choice. *Could* a boy play jump rope if he chose to? How would the girls react? *Could* a girl get into a mostly male basketball game? If a teacher is to function as a participant-observer of her/his own students in the ethnographic sense, she/he must understand the observed behaviors in context; that is, with respect to the interpretations the participants themselves apply to the events.

Thus, an event—an all-girl rope-jumping session, for instance—may mean merely that no boy was interested in jumping rope that day (but if one had chosen to do so, it would not have been an unusual event), or it may mean that sociocultural constraints and rigid gender role expectations kept a potential participant from being included. The latter case, of course, constitutes the kind of limiting attitude with regard to gender roles that sex-equity educators seek to identify, and then eliminate.

The hope is that this map of culture will, through its potential for examining both explicit and implicit, out-of-awareness levels of behavior, make inroads into the very resistant core of attitudes that has prevented both girls and boys from fully experiencing their (bisexual) humanness.

THE PRIMARY MESSAGE SYSTEMS

A. *Interaction*

This system includes language, nonverbal communication, and kinesics; it focuses here specifically on how the sexes interact. Places to look for differences in the study of sex equity are text materials and other printed matter; formal and informal oral discourse in front of students; written work, such as student journals; and what happens when students are allowed to interact freely with one another, both inside and outside the classroom. Contexts for observation include same-sex and cross-sex interactions between peers and with adults. The following questions address sex-relevant aspects of interaction.

1. Do boys and girls differ in the kinds of language they use (lexical items, types of grammatical constructions, intonational contours)?
2. Do girls and boys employ different types of gestures, mannerisms, and paralinguistics (would a girl, for example, tend to wipe her nose on her sleeve if she did not have a tissue)?
3. Do boys and girls tend to move differently with respect to each other and to the environment (girls are often pictured as clumsy, boys as swaggering)?
4. Do girls and boys touch in different ways (for example, teasing versus playing with a friend's hair)?
5. Do boys and girls differ in their conversational "turn-taking" practices?
   a. initiation of interaction
   b. interruption of another's turn
   c. length of maintenance of a turn
6. Do girls and boys differ in their attentiveness to peers, teacher or environment?
7. Do either boys or girls engage in opposite- or same-sex denigration (e.g., "Sally's pretty good at football, for a *girl*!")?
8. Do teachers, students, or others tolerate deviant behavior (e.g., use of swear words) in one sex more than in the other?
9. Do girls and boys differ in their willingness to interact (for example, to work on a class project) with each other?
10. Does one sex seem generally to have more status than the other?
11. Do text materials or other printed matter use sexist language?
12. Do texts portray characters in interactions that demean either sex (including by omission; some studies of textbooks indicate that girls are inadequately represented)?

B. *Association*

This system is concerned with the roles played by participants as they organize themselves, or are organized by teachers, into a "culture." Questions of government and leadership are particularly relevant to this category. In an examination of gender role behavior, association with one's sexual role is also important.

1. Who is looked to for leadership, boys or girls?
2. How do girls, boys, teachers, and others feel about female leadership?
3. What are teacher criteria for grouping students?
4. What are student criteria for grouping themselves? Does gender become an issue? If so, under what conditions?
5. What are the characteristics of relationships boys and girls establish?
   a. same-sex friends
   b. opposite-sex friends
   c. duration of friendships

   d. numbers of friends generally playing together
6. Do girls and boys differ with respect to the amount or kind of same-sex role model identification?
   a. dress, hairstyle
   b. life-style choices
   c. career aspirations
   d. leisure choices
7. Do textbooks and other printed matter offer both sexes adequate same-sex role model identification?
8. Do media, textbooks, or other items in the classroom attempt to influence student views of what men and women are/ought to be? If so, are the stereotypes unfavorable to either sex?
9. Who makes more positive identificatory statements with their own sex, boys or girls?
10. Who makes more negative statements with regard to the above?
11. Are significantly more members of one sex in a certain level of skills group (e.g., girls are said to do better at reading, boys at mathematics)?

C. *Subsistence*

This message system revolves around work and occupational concerns. In studying equity, the focus is particularly on how these are manifested in the division of labor between the sexes. In the classroom, subsistence is also a question of rewards. The following questions explore gender role behavior within this category.

1. When working on group projects, how do girls and boys organize themselves into assigned tasks (or how does the teacher do it for them)? For example, a mural project was recently observed in a classroom in which the boys did all the planning and drawing; the girls were only allowed to color in what the boys had already drawn. When cooking or doing science experiments, who is allowed to measure, pour, mix, and who is requested to gather ingredients?
2. When children are asked to clean up the classroom, are there differences in the kinds of tasks chosen by (or assigned to) boys as opposed to girls? Who seems "busier" or more concerned/involved with clean-up chores?
3. Are boys automatically asked to do heavier lifting, or tasks requiring more strength, or more mechanical orientation (such as wheeling in and running film projectors, etc)?
4. Who is rewarded for what in oral class activities? in written work? Systematic behavioral observation recently was carried out in a classroom where boys received many more points for good behavior then they did for correct answers (they also were reprimanded much more). The girl's points, meanwhile, came primarily from correct answers. What messages were being sent to the respective sexes here?

Criteria for Identifying Gender Role Behavior in the Classroom. ***Continued***

5. What do boys and girls see as appropriate occupational choices for themselves and their same-sex peers? Are these perceptions supported or resisted by opposite-sex peers and adults (teachers, adult helpers, etc.)?
6. Are occupations into which men and women have ventured only recently given fair treatment in class and in written materials (for example, military service or engineering for girls, nursing for boys)?

D. *Bisexuality*

This category treats the question of masculinity and feminity in both the biological and the technical sense. Questions teachers may ask in identifying gender role behavior include the following:

1. Do girls and boys respond differently to discussions or presentations about sex, marriage, and the family? If so, how could the differences be characterized?
2. Does one sex or the other appear to be more knowledgeable about their bodies? More respectful of them? More ashamed?
3. In playing games, writing stories, or doing other activities, do either students or teacher tend to give names to animals or asexual characters in accordance with "male" or "female" characteristics? For example, does the lion, who is considered brave, a "masculine" trait, get a male name, while the rabbit, considered timid (typically a "feminine" trait), gets a female name? Naming tendencies are considered in this category, because traits associated with femininity or masculinity are often thought of as being biological in origin; this thinking can breed resistant stereotypes.

E. *Territoriality*

Territoriality in this context is the message system that deals primarily with space and how it is used or claimed differently by the sexes, or by teachers who may promote sexism inadvertently through their arrangement of boys and girls within a given space/territory. The following questions can help in understanding this little-explored area:

1. Where are girls and boys placed in the classroom for working, playing, etc.?
2. Where do boys and girls choose to sit for these activities when given a choice?
3. Does the teacher use assigned seating as a management technique (for example, putting Johnny between Jane and Carmen so that he will not talk)? What messages are sent by such actions?
4. How close do girls and boys sit to same-sex peers? To opposite-sex peers? How close do they sit to the teacher (especially relevant when the teacher assigns seating)?
5. Are there certain areas, corners of the room, or parts of the playground where only one sex is found? If so, is this because
    a. the territory is regarded informally by students as "for girls" or "for boys" only?

   b. the territory (for example, a science center or playhouse) holds little interest for one sex or the other?
   c. the territory is formally or technically designated as being for the use of only one sex (e.g., the boy's and girls' restrooms)? If this occurs, are the designations valid segregations?
6. Does one sex or the other tend to use space differently when working/playing in it? For example, does one sex or the other tend to spread out work objects more, or object more if the territory they have claimed is "invaded" by another child?
7. Does one sex or the other tend to roam freely around the schoolyard, feeling comfortable in a wider territory?
8. Do girls and boys perceive more constraints on the spaces and places where they are allowed to be?
9. Do boys or girls tend to have different movement patterns through the same territory (mapping may be helpful here)?

F. Temporality

Temporality, the matter of time perception and use, has multiple facets for the study of sex equity: use of time for various daily activities, cycles of activity, monochronistic versus polychronistic use of time,* and sense or perception of time. As in the case of territoriality, the relationship of this message system to gender role behavior has been explored little. Questions leading to further understanding in this area include the following:

1. How do girls and boys differ in their use of
   a. work time?
   b. play time (on the playground or in the classroom)?
   c. free-choice time?
2. How much of the time does the teacher spend interacting with boys and with girls? Recent observations showed that, in a certain classroom, the boys got 2.5 times as many minutes of the student teacher's time as the girls did during one-on-one assistance periods, while the boys got 4.0 times as many minutes of the teacher's time as the girls did for the same classroom activity. This occurred without the awareness of either the teacher or the student teacher.
3. How many times does the teacher call on girls? on boys?
4. How do boys and girls differ in their tendency to volunteer answers in large or small group discussions? In the classroom mentioned above, girls bid for the floor more than four times as often as boys.
5. How do girls and boys differ with respect to polychronism/ monochronism? If

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* *Monochronistic* use of time is characterized by doing one thing at a time, and by a concern for schedules, segmentation, and promptness. *Polychronistic* use of time is that in which multiple activities are performed at once; more concern exists for the completion of transactions and involvement of people than for adherence to preset schedules (Hall 1976).

one sex appears to be more upset than the other by a schedule not being met, or by having several things occur at once, that sex could be characterized as being more monochronic.

6. How do boys and girls differ in their sense of the passing time (expressed, for example, in their sense of what constitutes a long day/period, or in attention span)?

F. *Learning*

The primary message system of learning is difficult to isolate for sex-equity study because the purpose of such classroom research is to identify just how the sexes learn to be different; the relevant data occur in all categories. With specific reference to sex-differentiated classroom learning behavior, however, several areas emerge for consideration.

1. Do girls and boys differ in their learning styles?
    a. active versus passive?
    b. field-dependent versus field-independent?
2. What subjects do boys seem to do better in? girls?
3. What subject(s) (if any) do boys seem to learn more quickly than girls, and vice versa?
4. What subjects do girls and boys prefer?
5. What kinds of things do teachers do to encourage boys and girls to excel in different areas?
6. Who generally seems to catch on more quickly in class, girls or boys?
7. Who seems to need more individualized teacher attention?
8. Who tutors others more, boys or girls?
9. Who gets tutored more?
10. Are famous women in history studied as well as famous men?

G. *Play*

Most cultures have appropriate ways for their members to play. The way in which play occurs is often sex-specific, and reveals much about the culture's underlying beliefs. Sports, the arts, entertainment, fun, games, and even exercise are kinds of play. These questions explore potentially sex-specific aspects of this message system.

1. What kinds of games do girls and boys play
    a. in the classroom?
    b. on the playground?
2. Do boys and girls ever deviate from these "rules" for who plays what?
3. What is the reaction when girls and boys play "each other's" games?
    a. by teachers?
    b. by fellow students?
    c. by same-sex peers?

    d. by opposite-sex peers?
4. Do teachers encourage boys and girls to play different kinds of games from their "normal" ones?
5. Who seems to be more athletic, girls or boys?
6. Are female athletes
    a. studied?
    b. considered legitimate role models?
    c. given fair coverage in the media (e.g., women's basketball)?
7. Who is allowed to do more active, physical, dangerous things, boys or girls?
8. Who is allowed to participate more in supposedly mixed activities, girls or boys?
9. Who is more ready or willing to invite the opposite sex to play, boys or girls?
10. Whose games/activities—girls' or boys'—are considered
    a. more fun?
    b. more dangerous?
    c. more interesting (e.g., for spectators)?
    d. more physically active?
11. Do differences exist in the amount of funds allotted to boys' and girls' physical education programs? to their equipment? to their facilities, such as locker rooms?
12. Do girls or boys make greater use of recreational items for other purposes (e.g., riding a bike to school as well as for fun)?
13. Do boys and girls differ in their interest in certain electronic or mechanical games, such as pinball or arcade games? If so, who likes them more? Do differences exist in the kinds of these games preferred by each (a recent study of arcade games showed girls more interested in "less violent" games, such as Ms. Pac-Man)?
14. Do girls and boys differ in their involvement with interest in
    a. organized sports activities?
    b. the arts: theater and drama, films, etc?
    c. exercise and fitness, such as physical education classes?

II. Defense

The primary message system of defense is involved with protection. In this category, teachers should look for what the sexes defend differently. Although the category is one of the least well developed in observational research, it can provide important clues to female/male differences, which are often culture-specific.

1. Do boys and girls react differently to accusations of
    a. unfairness?
    b. dishonesty?
    c. family flaws/problems?
    d. laziness?

   e. poor or sloppy schoolwork?
   f. hostility, initiating a fight?
   g. cowardice?
   h. incompetence at sports?
   i. inability to perform a mental task?
   j. inability to perform a physical task?
2. Do girls and boys receive either different reactions to or treatment for
   a. physical injuries?
   b. emotional injuries (e.g., only boys are told, "Big boys don't cry")?
3. Do boys and girls volunteer self-protective and/or boastful statements about different issues?
4. Do boys and girls differ in the subjects they perceive as inappropriate for conversation
   a. with same-sex peers?
   b. with opposite-sex peers?
   c. with adults?
5. Do girls and boys view differently the defense of
   a. home?
   b. community?
   c. country?
   d. religion?

I. Exploitation

Exploitation refers to the way individuals interact with physical aspects of the environment. Buildings, personal property, communication networks and other technological or material systems, food, and other resources are all sources of material exploitation. In the classroom, the way both communal and personal materials are used may vary as a function of sex.

1. Do boys and girls choose/use materials differently?
   a. games?
   b. art materials?
   c. books?
   d. films, records, tapes, or other media?
2. Do girls and boys tend to own different things?
   a. toys?
   b. personal items?
   c. self-adornments?
3. What kinds of concerns do boys and girls bring up/write about/read about?
4. How do girls and boys feel about the use of technology (e.g., computers, tools, mechanical equipment)?
5. How do boys and girls interact with the environment in terms of activity levels?
6. How are girls and boys portrayed within the classroom environment, for

example, as expressed in the frequency, size, color brightness, and attractiveness of posters, etc.?

7. Is the possession of knives, water pistols, or other controversial playthings tolerated more in one sex than the other by teachers and other adults?
8. Do boys and girls employ different types of communication networks (e.g., to diffuse gossip about schoolmates, or to warn about teachers?
9. Do girls and boys tend to be attracted to different foods or to maintain different kinds of diets?

USING THE CRITERIA: A CAVEAT

The above categories, which constitute Halls's (1959) map of culture, are to be used as a very general guide for systematizing data about gender role behavior. The teacher or researcher who would use these categories as ethnographers do will not observe one or two instances of behavior and assume the existence of a phenomenon or relationship. Such assumptions could lead to invalid, spurious conclusions and, ultimately, to as much damage as that caused by the alleged sexist behavior.

Rather, it is the repetition of events that allows the inference that a pattern is operative. Thus a few textbook pictures of girls looking and boys moving may not in themselves constitute evidence of sex-role stereotyping. However, these taken together with classroom observations of girls lacking initiative in classroom projects could lead to a hypothesis that girls' cultural learning teaches them passivity.

The most useful knowledge gained by the participant-observer (teacher) will be that which identifies gender role behaviors across multiple categories, in multiple contexts. It is then and only then that the insidious presence of culturally induced sexism can be brought—if painfully—to the threshold of conscious awareness, and its victims thereby freed to become fully human.

References

Hall, E.T. 1976. *Beyond Culture.* Garden City, N.Y.: Doubleday.
______. 1959. *The Silent Language.* Garden City, N.Y.: Doubleday.

Workshop Two

Workshop Two: Activity

Introduction to the Whole Person Approach to English as a Second Language

By Cynthia Ramsey

OBJECTIVE

To familiarize participants with criteria for the Whole Person Approach to English as a Second Language

DESCRIPTION

This discussion presents the basic criteria for the Whole Person Approach to English as a Second Language. The facilitator will give a brief history of the humanistic pedagogy for second language acquisition as set forth in the first handout (see materials). Stevick's criteria integrate generally accepted concepts from holistic learning models, particularly Curran's counseling-learning techniques.

TIME

30 minutes

MATERIALS

"About Stevick's 'Five Criteria for the Whole Learner Approach to Language Teaching'" handout
"Five Criteria for the Whole Learner Approach" handout

INSTRUCTIONS

All participants, including the facilitator, should be sitting in a semicircle to encourage group interaction and discussion regarding the first handout, "About Stevick's 'Five Criteria for the Whole Learner Approach to Language Teaching.'"

This handout explains that the term *whole learner* refers to the holistic concept of teaching to the cognitive, affective, and psychomotor aspects of the learner in a culturally relevant environment conducive to language acquisition. The activities that follow this explanation of whole learner criteria demonstrate at the practical level the concepts described in the two handouts.

The facilitator should strive to create a whole learner environment in order to break down authority barriers between herself/himself and the participants. This is achieved by referring to the handout and asking participants to comment from their own experience as former students how they felt about power being invested only in the expert teacher, professor, etc. The facilitator should wait for responses, which might be something like, "I always felt I had to compete to be recognized in class," or "I felt alienated by professors who talked over my head." Once dialogue has begun, the facilitator can refer directly to the handout and explain each point, and continue the discussion.

Three concepts are taken from the chapter entitled "Materials for the Whole Learner" (pp. 197–212) in Stevick's *Teaching Language: A Way and Ways* (1980). Reading this chapter is required for the facilitator. The key concepts are "investment," "need," and "yield," generally accepted philosophical ideas from existential-humanistic pedagogy. It is beyond the scope of this guide to provide a review of existentialism, as there are many disciplines that integrate this philosophy, from the humanistic psychology of Maslow, Adler, and Rogers to the philosophy of French existentialists, such as Sartre and Merleau-Ponty, and the many American humanistic educators, such as Curran. This guide has cited the humanistic, multicultural curriculum models of Dolores Gonzales; the bibliography includes other examples.

The notional-functional approach to second language acquisition can be considered holistic and humanistic, since it emphasizes meaning, context, and personal experience, as opposed to a syntax-grammar approach. The selections in the bibliography dealing with second language acquisition are consistent with the notional-functional approaches currently in use in second language classrooms.

As the facilitator introduces the concepts, she/he should provide illustrations that involve the participants and that encourage them to take ownership of their feelings about sex equity. Most participants in the pilot project were initially anxious about volunteering for a series of workshops on sex equity. This anxiety can become a source of energy that generates dialogue. For example, participants should be encouraged to express their feelings about sex equity without the facilitator or other participants judging the response. This is not to say that all participants must agree. Participants must take responsibility for explaining why they hold their beliefs, which are unique and based on their own assumptions, as well as their particular life experiences, values, etc.

This process illustrates that "investment" could mean taking a risk to support sex equity or to qualify that support with reservations. The goal of this activity is to generate open discussion in a nonjudgmental atmosphere.

The whole person approach borrows from counseling-learning techniques. Curran, in *Understanding: A Necessary Ingredient in Human Belonging* (1978), has explained the importance of nonjudgmental "understanding," which allows learning to take place. Curran distinguished between a situation that involves receiving information, such as the traditional classroom lecture, and relationships requiring understanding. Understanding is more than imparting information on the one hand and passively receiving it on the other. Making knowledge operational, according to Curran, requires understanding because of the existence of internal conflict or confusion.

Sex equity is a controversial subject that will generate conflict and confusion. To make the knowledge gained in the workshop operational, participants must become actively engaged in the issues through investing personal feelings that are determined by their need to understand and be understood. If this need leads to investment, audience participation will result. The group will develop its own dynamics through the series of activities that directly engage members in applying the whole learner criteria to group activities.

The second handout, "Five Criteria for the Whole Learner Approach," is also taken from Stevick (1980, pp. 200-201). These criteria, which are explained in Stevick's chapter on counseling-learning techniques, should lead into the following activity. Throughout the workshop, the facilitator can refer back to these original criteria to illustrate the variety of ways in which whole language learning can occur.

References

Curran, C. A. 1978. *Understanding: A Necessary Ingredient in Human Belonging*. Apple River Ill.: Apple River Press.

Stevick, E. 1980. *Teaching Language: A Way and Ways*. Rowley, Mass.: Newbury House.

Handout

About Stevick's "Five Criteria for the Whole Learner Approach to Language Teaching"

The concepts from which whole learner techniques, methods, and approaches are developed stem from humanistic models that are designed to distribute power equally in the classroom. The rationale for distributing power between teacher and students is that students are more likely to take ownership of their education when they have a more equal role to play in the classroom. This has relevance to sex equity, as power is distributed equally between girls and boys. It also has relevance in multiethnic learning environments, which seek to distribute power among ethnic groups.

Power is not defined in terms of dominance, authority, and control, but in terms of trust, equal interaction, and cooperation. The following concepts illustrate how a trusting environment fosters a higher order of learning than passive models that rely heavily on memorization of data and standardized, quantitative tests.

1. *Investment.* This means making a choice that leaves one committed and requires taking a risk. The quantity and degree of risk are called "investment."

2. *Need.* Investment is associated with risk and can involve any and many levels at which we experience "need" and at which we are, therefore, vulnerable to loss and anxiety.

3. *Yield.* This refers to one person's response to another person's investment. The quality of the "yield" that one gets in return for a particular act of "investment" has a powerful effect on one's readiness to "invest" further. "Investment" and "yield" are thus two parts of a single pattern of rhythmic alternation whenever and wherever two people interact. Teacher and language students, or the writer and user of a textbook, are no exception.

Handout

Five Criteria for the Whole Learner Approach*

1. There should be something for the emotions as well as for the intellect. That something may be beauty or humor, but it may also be controversy or apprehension. Or, beauty and controversy may occur together.
2. The materials should provide occasions for the students to interact with one another.
3. The materials should allow students to draw on present realities, as well as on their distant future goals.
4. The materials should provide for the students to make self-committing choices in the areas covered by 1 to 3 above.
5. Design of the materials should contribute to the students' sense of security.

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Workshop Two: Activity

Photomontage: A Self-Portrait

By Trinidad Lopez

OBJECTIVE

To illustrate human qualities and characteristics common to both women and men and demonstrate the concept of the "integrated self."

DESCRIPTION

This is a hands-on activity that calls for each participant to create a photomontage self-portrait. This activity focuses on the individual's perception of self as a human being.

TIME

1 hour 30 minutes

MATERIALS

Popular magazines with a large quantity of photographs and illustrations
Scissors
Masking tape
White glue or rubber cement (contact cement)
Illustration board, poster board, or any kind of cardboard
Index cards (3" x 5")—about 200
Felt markers (dark colors)
Portable bulletin board or chalkboard

INSTRUCTIONS

Brainstorm

The facilitator should begin this activity with an exercise in which the participants, as a group, brainstorm about those human characteristics or qualities that they perceive as being positive ones. Using the 3" x 5" index cards and masking tape, two participants or facilitators will write down each of the characteristics on one card. The facilitator will then place the cards on the bulletin board in columns. This should not require more than five minutes.

The exercise should then be repeated, this time brainstorming about negative characteristics or qualities. Index cards containing the negative characteristics should be placed on the bulletin board in juxtaposition to the cards containing the positive characteristics.

This exercise is designed primarily to help participants focus on human characteristics that will help them develop their photomontage self-portraits. There might be a tendency on the part of participants to attribute certain characteristics to either men or women. This behavior should be discouraged, since this reflects stereotyping tendencies and establishing preconceived notions about the self. The best way to avoid this sort of discussion is to conclude the exercise and continue with the explanation of the procedures involved in creating a photomontage.

Photomontage

The facilitator should explain to the participants that the goal of the photomontage exercise is to select images from magazines that best reflect who they are or how they perceive themselves as human beings. Most participants will have made collages and photomontages before; therefore, they probably will need no technical instructions. This part of the activity should take about thirty minutes.

Group Discussion

When the participants have completed their self-portraits, the facilitator should have each discuss her/his own. Most likely, the male participants will reveal characteristics about themselves that are commonly attributed to women, and the female participants will reveal characteristics commonly attributed to men.

It is appropriate at this point for the facilitator to being talking about how all individuals possess both male and female characteristics that are integrated into their beings, and how the characteristics associated with the opposite sex are typically suppressed, thus creating barriers between men and women and boys and girls. To deny or suppress these characteristics is to deny or suppress part of one's self. The goal of holistic education, or the whole learner approach to second language learning, is to facilitate the total development of the individual, an individual who is emotionally and intellectually self-actualized.

This is a process-oriented activity that attempts to capitalize on what each participant has to share with the members of the group. A positive approach is important, as are tact and sensitivity to each participant's revelations. The facilitator must keep in mind that each participant is taking a risk by revealing something of herself/himself not only to total strangers, but to professional colleagues as well—a process that often is both painful and threatening to an individual. Positive reinforcement and reward should be given to reduce the stress and encourage the sharing of personal feelings. The exercise should be summarized by refocusing (in the context of nonsexist, holistic learning and human development) on the positive and negative characteristics identified earlier.

Workshop Two: Activity

Oral History: Three Paradigms of Whole Learner Materials

By Cynthia Ramsey

OBJECTIVE

To introduce alternative treatments of stories based on oral history for the purpose of illustrating how these stories can enhance the place in history of women and girls from language-minority groups.

DESCRIPTION

This activity demonstrates that oral history, based on stories with alternative treatments, can enhance the place in history of women and girls from language-minority groups. The term *alternative treatments* refers to the use of a variety of examples from different cultures.

The activity selects the Cinderella folktale, which originated in China and was popularized in Europe, and provides other examples of a similar tale from Hispanic and Native American cultures. These folktales provide a basis for a language arts activity that incorporates a sex-equity objective.

TIME

1 hour 15 minutes

MATERIALS

Note: All of the following handouts, except the Cinderella story, are included here.
"Oral History—A Whole Learner Approach" handout
"Three Paradigms of Whole Learner Materials" handout
"Oral History Activity" handout
"Little Gold Star" handout (Hispanic folktale from northern New Mexico)
"The Turkey Girl" handout (Pueblo Indian folktale from nothern New Mexico)
"Cinderella" handout (the facilitator may choose any version of this tale available)
Chalkboard and chalk

INSTRUCTIONS

The first phase of the activity consists of a fifteen-minute presentation on the purpose of oral history, as explained in "Oral History—A Whole Learner Approach." This provides the rationale for including oral history in whole learner materials and leads into the activity itself.

To prepare for the activity, the facilitator should distribute the handout "Three Paradigms of Whole Learner Materials," taken from Stevick (1980), and spend fifteen to twenty minutes discussing the handout. The oral history activity will illustrate all of the criteria stated in the three paradigms. (This is the second activity in this workshop that is consistent with the models for the whole person approach.)

The first paradigm is that of "alternative treatments." To illustrate this paradigm, the facilitator should refer to the Cinderella tale. According to Bettelheim (1976), in *The Uses of Enchantment*, "Cinderella" is the best known and best liked of all fairy tales. Bettelheim's account of the Cinderella tale will provide useful background on the meaning of fairy tales.

At this point the facilitator should review the highlights of the Cinderella tale and illustrate with the particular version chosen for the activity. There will not be time to read the entire story. The facilitator should also refer to the alternative treatments provided, "Little Gold Star" and "The Turkey Girl," give a synopsis of each of these versions, and draw parallels between them and the Cinderella tale.

There are many other alternative treatments of "Cinderella" that can be used to illustrate the tale of a humble girl who has no clothes to wear to a dance and whose wish for Prince Charming is fulfilled through magical circumstances. Contemporary feminist children's literature reversing this situation can also be used effectively here. One example is "The Paper Bag Princess," by Robert Munsch (1982). The female character in this story starts out as a princess with fine clothes and a handsome prince whom she will soon marry. She then rescues the prince from a dragon, wearing only a paper bag since the dragon has burned her clothes. At the end, she discovers that she doesn't need a prince to live happily ever after.

Two other tales in the Cinderella tradition, included here, are part of the oral tradition of the Hispanic and Pueblo Indian cultures of northern New Mexico. In the first pilot workshop, time was allowed for participants to read four versions of the tales—"Cinderella," "Little Gold Star," "The Turkey Girl," and "The Paper Bag Princess." Each pair of participants role-played one of these stories. The participants experienced difficulty entering into roles; further, the participants who were members of the Hispanic and Pueblo cultures were not familiar with the native tales.

This fact perhaps illustrates the need to restore to the multicultural curriculum alternative treatments of predominantly Anglo cultural material. It is the goal of the whole person approach to provide culturally relevant material for the target group—in this case, a multiethnic group consisting of Hispanics, Native Americans, and Anglos. All groups deserve to have their own images, role models and folktales represented. This representation may require consulting community sources, such as individuals who know folktales, libraries, radio stations that present culturally relevant material, etc. The two indigenous folktales reprinted here were broadcast by the local radio station for the public schools.

In subsequent pilot workshops, all participants role-played only the Cinderella character. It was explained to the participating teachers that they could integrate the native tales into their classroom activities based on their experience with the Cinderella tale. The facilitator can decide whether to use only the Cinderella character for the role play or to introduce other versions. The facilitator should read briefly through the rest of the "Three Paradigms" handout and ask the participants to keep these in mind as they participate in the oral history activity.

The next phase of the activity is based on the "Oral History Activity" handout. This provides a step-by-step explanation of an exercise that combines a language arts objective, teaching the "wh—" questions words, with a sex-equity objective, the role play of the Cinderella character.

As explained in the handout, participants are divided into pairs. One participant is the interviewer, while the other is the narrator, or Cinderella character. As an aid to the interview, the facilitator should give the participants the handout "Oral History—A Whole Learner Approach."

The role-play activity should take about twenty minutes. Following this is a twenty-minute feedback session involving the whole group. During this time, each pair will role play for two minutes and then comment on their experiences as narrator and interviewer.

In test sessions this has generally been a very humorous activity, and this is consistent with the nature of the whole learner materials that combine controversy with beauty and humor. Most participants agreed that the Cinderella character was used as a means to mask true feelings and that this provided the safety and trust that are characteristic of a whole learner situation. The role play involved the feelings, the cognitive understanding, and the physical gestures of the character.

At the end, the facilitator should allow time for the participants to comment on the effectiveness of this activity in terms of integrating a sex-equity objective with a language arts objective. He/she may list on the board a series of sex-equity objectives, as in the following example.

Objectives for Role-Play Activity

1. Language Arts
   a. To teach the "wh—" questions words: *who, what, when, where,* and *why*
2. Sex Equity
   a. To enter into the experience of the Cinderella (Little Gold Star,Turkey Girl, etc.) character through role play
   b. To establish trust with a partner through interactive dialogue and role play

c. To compare the roles and experiences of girls from different cultures through alternative treatments of folktales

The activity that follows focuses on the integration of sex-equity objectives into the content area of language arts. Participants can reflect on the role-play activity to reinforce their learning.

References

Bettelheim, B. 1976. *Uses of Enchantment: The Meaning and Importance of Fairy Tales.* New York: Random House.
Munsch, R. 1982. *The Paper Bag Princess.* Toronto: Annick Press.
Stevick, E. 1980. *Teaching Languages: A Way and Ways.* Rowley, Mass.: Newbury House.

Handout

Oral History—A Whole Learner Approach*

TIPS AND TECHNIQUES FOR INTERVIEWING

To be a good interviewer you must, above all, be a good listener. Listening requires concentration, interest, and empathy. You are there not to correct, debate, or educate the narrator, but to elicit as much detailed information as you can from the memory of a human being.

These tips and techniques are used by professional oral historians to retrieve information from a person's memory.

1. Interviewing will be exhausting work for both the narrator and you; few older persons are able to reminisce for more than an hour or two with the concentration required for an oral history interview. If she/he isn't tired, you most certainly will be. Plan a taping session for no longer than an hour or an hour and a half. If you need more time, schedule subsequent sessions.
2. Interviews usually work out better if there is no one present except the narrator and the interviewer. With more than one narrator or a spouse present, commenting and correcting, you are likely to lose control over what is happening and miss opportunities to probe or pursue passing references. If the narrator does not feel uncomfortable with the presence of another interviewer, it is very helpful to bring along a second person who can take notes, supply further questions, and give you moral support (which you might find welcome in your first few interviews).
3. In asking questions, remember that your narrator is not only a source of information, but a living, breathing, feeling human being. Be sensitive. Some memories are bound to be difficult; some evoke anger, others tears. If the person does not wish to discuss a particular topic, respect her/his wishes. It takes time for trust to develop. Be patient, kind—but thorough, too!
4. Ask questions that will provoke specifics. The more historical detail you can get, the more valuable the interview will be. Ask questions that begin with who? what? when? where? how? why? Avoid questions that require "yes" or "no" answers. Rephrase them to be open-ended—instead of asking, "Was

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* From Debora Burnhart, *Working Women Roots: An Oral History Primer*, 2nd ed. (Ann Arbor, Mich.: The Institute of Labor and Industrial Relations, The University of Michigan and Wayne State University, 1980).

John Jones a good boss?" ask, "What kind of boss was John Jones?" A few more examples might be: "How did you get involved in the union?" and "Were conditions in the plant good/bad?"

5. Employ cues. Ask about specific events or experiences, "What were you doing when the attack on Pearl Harbor was announced over the radio?" "Why did you vote for Roosevelt in 1936?"
6. Use props. Refer to scrapbooks, photographs, newspaper clippings, heirlooms, artifacts, or maps. Identify and briefly describe them on tape: "This is a delegate's badge from the 1944 International Convention. How did you get it?" "This is a picture of a picket line. Who are the pickets and why are they picketing?"
7. Elicit emotions. Ask the narrator to recall his/her feelings about important personal experiences. "How did you feel as the only woman working in the shop?"
8. Encourage the narrator to reconstruct conversations that were part of past experiences. People who are able to remember past dialogues tend to exhibit vivid memories: "Then what did you say to your boss?"
9. Ask for physical descriptions. At the beginning of a new topic ask the narrator to reconstruct in her/his mind's eye the physical appearance of familiar things. "What did the company housing location look like when you were growing up?" Also, whenever a narrator indicates the size of something vaguely or through gestures, ask for a verbal clarification.
10. Ask questions one at a time. Phrase them briefly and simply. Don't worry if they aren't as beautifully phrased as you would like them to be for posterity. The narrator will feel more comfortable when she/he realizes that you are not perfect and she/he need not worry if she/he isn't either.
11. Start with noncontroversial questions. Save the delicate ones, if there are any, until you have become better acquainted. The narrator's youth and family background are a good place to begin.
12. Be patient. Don't let periods of silence fluster you. The narrator may be stretching his/her memory back fifty years. Give him/her a chance to reflect, before you hustle him/her along with the next questions. By the same token, don't interrupt a good story because you have thought of a question or because the narrator has strayed from the planned outline. Jot the question down on your note pad and ask it later.
13. If your narrator does stray into nonpertinent subjects (e.g., family, children's lives or medical problems), try to pull him/her back as quickly as possible with another question: "Before we move on, would you tell me how the closing of the plant in 1929 affected your family's finances?"
14. At every important point in the story, try to establish where the narrator was or what his/her role was in the event, in order to find out how much of the information is eyewitness and how much is based on the reports of others.

"Where were you at the time of the mine disaster?" "Did you talk to any of the survivors later?" "Did their accounts differ in any way from the newspapers' accounts of what happened?"

15. Don't challenge accounts you think may be inaccurate. Instead, try to develop as much information as possible that can be used later by researchers in establishing what probably happened. Your narrator may be telling you quite accurately what she/he saw.
16. Do, however, tactfully point out to your narrator that there is a different account of what she/he is describing, if there is one. Start out, "I have heard . . . ," or, "I have read . . . " Phrase it so it doesn't challenge the truthfulness of the narrator, but rather presents an opportunity for him/her to bring up further evidence to refute the opposing view, or to explain how that view got established, or to temper what he/she has already said.
17. Try to avoid "off the record" information—the times when your narrator asks you to turn off the recorder while she/he tells you a good story. Ask her/him to let you record the whole thing and promise you will erase that portion if she/he asks you to after further consideration. You may have to erase it later, or she/he will not tell you the story at all. But "off the record" information is useful only if you yourself are researching a subject and this is the only way you can get the information. It has no value for use by other researchers. It doesn't add to the historical record.
18. Don't switch the recorder off and on. It is much better to waste a little tape on irrelevant material than to call attention to the tape recorder. Of course, you should turn off the recorder if the telephone rings or someone interrupts your session.

A common practice during the interview is to have a note pad handy to jot down questions that occur to you, names or terms you will want to check with the narrator for spelling, or words that might be unclear on the tape (after the interview). When you turn off the recorder, review with the narrator the list of words and names jotted down. Correct spellings. Ask the narrator if there are segments she/he would like to delete, correct, or elaborate.

At this point, have the narrator sign a legal release. Explain that your project is not a profit-making venture. . . . Comment encouragingly on the value of the information the narrator provided. Make an appointment for the next taping session, if you plan one. Preview new topics. Ask the person if she/he can suggest other people who could be interviewed. If she/he has historical materials (scrapbooks, photographs, correspondence) remind her/him of their archival importance. Take a photograph if possible.

Label the tapes, preferably before the interview, with the narrator's name, date, and the number of the tape if there are more than one. Detach the two small plastic tabs in the back of the cassette with a pencil point. This safeguards against accidental erasure.

An interview can be an important event in the life of a narrator, particularly if the person is a retiree. The interest you have taken in his/her life gives recognition and legitimacy to his/her contributions. Have your committee or [organization] write a note of thanks for his/her contributions and offer the narrator a copy of the tape(s) and transcript. Make an effort to keep in touch with the person. . . .

Handout

Three Paradigms of Whole Learner Materials*

1. Alternative treatments
   a. Stories have a balance of color, emotion, humor, controversy, etc.
   b. Stories lead to discussion and debate around alternative treatments.
   c. Stories contain rich linguistic material.
2. Interactive questions
   a. There are many correct solutions, depending on the number of perspectives, alternative treatments, etc.
   b. Questions allow for interaction, as in dialogue and role play.
   c. Questions have many levels of cognitive and affective impact, leading from recall to higher levels of judgment, evaluation, and synthesis.
3. Uses language for a purpose
   a. To share perspectives, experiences, and memories.
   b. To interpret material from a personal point of view.
   c. To serve as a basis for an activity related to the materials.
   d. To build group interaction, trust, and cooperation.

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* From *Teaching Languages: A Way and Ways* by Earl W. Stevick, copyright 1980, Newbury House Publishers, Inc., Rowley, Mass. 01969. Reprinted by permission of the publisher.

Handout

Oral History Activity

In pairs, read the story assigned.

Assume that you are going to teach a language arts lesson with the objective of teaching the "wh—" question words: *who, what, where, when,* and *why.* Also include the question word *how.*

You are also going to combine this with a sex-equity objective, discussing the role of a female character such as Cinderella, the Turkey Girl, Little Gold Star, or the Paper Bag Princess.

To fulfill the sex-equity objective, you will use the interviewing techniques in the handout "Oral History—A Whole Learner Approach," paying close attention to points 3–8. One person will play the role of the interviewer; the other will be the "narrator" or fairy tale character, who will be interviewed about her personal experience. The interview may be humorous, it may be controversial, or it may combine any characteristics of whole learner materials. Sample questions are:

> "Cinderella" (interviewer uses a prop). Interviewer: This is a teeny glass slipper. *Where* did you buy it, at Sears?
>
> "Paper Bag Princess" (interviewer elicits feelings). Interviewer: *How* did you feel when Norman yelled at you?" Narrator: "I felt like telling him to shove it."
>
> "The Turkey Girl" (interviewer asks for specifics). Interviewer: "*What* are your usual working hours?" T. G.: "Working 9 to 5 . . . "

Use your imagination to develop an oral history interview. In the feedback, comment on how this activity is relevant to the whole learner approach. Give some specific reasons, such as, it is humorous, it provides for different alternatives, it establishes trust through a safe role-play situation, etc.

Handout

Little Gold Star*

A long time ago there was a man whose wife had died. He had just one daughter, and her name was Arcia. Their neighbor was a woman whose husband had died. And she had two daughters.

Everyday, when Arcia walked down the street past the woman's house, the woman came out and gave her something good to eat. She gave her sweet little cookies called *bischochitos*, or *sopaipillas* with honey—sometimes some milk to drink.

And so one day Arcia said to her father, "Papá, why don't you marry that woman? She's so good to me! She gives me *sopaipillas* almost every day."

Her father didn't want to. He said, "No, Mi 'jita . . . Si hoy nos da sopaipillas con miel, mañana nos dará sopaipillas con hiel!" [No, Daughter . . . If she gives us *sopaipillas* with honey today, tomorrow she'll give us *sopaipillas* with gall!]

But Arcia protested, "No Papá. She's a nice woman. You should marry her." And she talked her father into it!

For a while everything was fine. But before long the girls started quarreling among themselves, and the woman no longer liked Arcia and began to be very unkind to her.

She bought all sorts of fine things for her own daughters—pretty dresses and jewels for them to wear. But when Arcia's shoes wore out, she wouldn't even buy her new ones. And Arcia had to go around barefoot.

Finally the bedroom was so full of the beautiful things that belonged to the stepsisters, there wasn't room for Arcia to sleep there. She had to move down to the kitchen and sleep next to the stove.

This went on for some time. And then one day the man went to his ranch in the mountains, and when he returned, he brought with him three young sheep. He gave one sheep to each girl.

"Tend your sheep carefully," he told each girl. "When it is full grown you can sell it and keep the money. Or, if you prefer, I'll butcher it, and the family can eat the meat—whichever you wish."

So the girls began raising their sheep. Arcia took the best care of hers. Before long, it was the fattest of the three.

One day she told her father, "Papá, I want you to kill my sheep and butcher it.

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* Reprinted with permission from Joe Hayes, *The Day It Snowed Tortillas: Tales from Spanish New Mexico* (Santa Fe: Mariposa, 1982).

I'm going to roast it and invite the whole village for a big supper."

So her father took the sheep and killed it. Now, back in those days, people were very poor. They couldn't afford to waste any part of an animal they had killed. They would even use the intestines—the *tripitas* they called them.

Well, for a child nowadays, that would be a very unpleasant task. But in those times they thought nothing of it. Arcia picked up the insides of her sheep and went down to the river to wash them off.

Suddenly, a big hawk swooped down out of the sky and snatched the *tripitas* from her hand. Arcia called out to the hawk, "*Señor Gavilán*, bring those things back to me, please."

The hawk called down to her: "Look . . . where . . . I . . . flyyyyy . . ."

So she did. She looked up to see where the bird had gone. And when she looked up, down from the sky came a little gold star, and it fastened itself right on her forehead.

She went running home, and when her stepsisters saw her, they were jealous. "Oh!" they whispered, "why shouldn't we have a gold star on our foreheads too?" So they went looking for their stepfather to have him butcher their sheep.

The first one found him and ordered him to kill her sheep. She went down to the river with the insides and began to wash them off. For a second time the hawk swooped down and snatched them away.

"*Gavilán malvado*!" she screamed. "You rotten bird, bring those back to me!"

"Look . . . where . . . I . . . flyyyyy . . ."

"Don't tell me where to look. I'll look, wherever I please. Bring back my things this minute."

But finally she did have to look up to see where the hawk had gone. When she looked up, down from the sky came a long, flopping donkey ear, and it fastened itself to her forehead!

She ran home crying, and her mother gasped, "Bring me the scissors!" She took the scissors and snipped off the donkey ear. But a longer and floppier one grew in its place.

From that day on, everyone in the village called out *Oreja de Burro!* whenever the girl walked by. And that became her name—Donkey Ear!

But her sister hadn't heard what happened, and she was already on her way to the river with the *tripitas* from her sheep. She knelt down to wash them, and the hawk snatched them away.

"You good-for-nothing bird! Bring those back."

"Look . . . where . . . I . . . flyyyyy . . ."

"I don't have to obey you. Bring back my things this instant!"

But she too had to look up to see where the hawk had gone. When she looked up, down from the sky came a long, green cow horn, fastening itself on her forehead.

Her mother cried, "Bring me the saw!" She tried to saw the horn off, but the more she cut, the longer and greener it grew.

From the day on, everyone called that girl *Cuerno Verde*—Green Horn!

Now, it just so happened that right about this time the Prince of the land decided that he would like to get married. But he couldn't think of a single girl living in the village who he might fall in love with.

Then he got an idea. He decided to give a big party and invite the girls from all the villages throughout the mountains, so that he could find one to be his bride.

The day of the party arrived, and Arcia helped her stepsisters get dressed in their fine gowns. She fixed their hair and tried to cover those strange things on their foreheads. Then she waved goodbye as they went off to the party. Arcia didn't even have a pair of shoes, let alone a pretty dress, so she had to stay home.

But that night, all by herself at home, she began to feel lonely. She thought, "It won't do any harm if I just go to the palace and peek in the window and see what a grand party is like."

So she went to the palace and crept up to the window and peeked in. When she peeked in through the window, the gold star on her forehead started to shine more brightly than the sun! It caught everyone's attention.

The Prince said, "Have that girl with the gold star come in here!" And his servants ran to get Arcia.

But when Arcia saw the servants coming, she was frightened, and she ran home as fast as she could.

The next day, the Prince and his servants started going from house to house, looking for the girl with the gold star. They arrived at Arcia's house, but her stepmother made her hide under the trough in the kitchen, and wouldn't let her come out.

The woman introduced her own daughters: "Your Majesty, perhaps these are the girls you are looking for. Aren't they lovely young women?"

The Prince looked at the girls and saw the donkey ear and the cow horn on their foreheads. "No! I don't think those were the girls I had in mind." He started backing toward the door.

But just as he reached the door, the cat came up and rubbed against his ankle. The cat said, "*Ñaaauuu, ñaaauuu. Arcia debajo de la artesa está.*"

"What?" demanded the Prince. "Did the cat say someone is under the trough?"

"No," laughed the woman. "The cat's just hungry." She picked it up and threw it outside.

But the cat came back and rubbed against his other ankle. "*Ñaaauuu. Arcia debajo de la artesa está.*"

The prince insisted, "The cat says someone is under the trough. Who is it?" And he sent his servants to find out.

When Arcia saw the servants approach, she stood up. When she stood up, her ugly, dirty old clothes turned into a beautiful gown. The prince fell in love with her immediately and asked her to marry him.

Arcia said she would. And a few days later the wedding celebration began. It lasted for nine days and nine nights—and the last day was better than the first. And everyone was invited—even the mean old stepmother and her two daughters: *Cuerno Verde* and *Oreja de Burro*.

The Turkey Girl*

Once upon a time there was a Girl with no Father and no Mother. She worked every day for some people who lived in the village. She looked after their Turkeys.

Every morning the Turkey Girl took the Turkeys to the foot of the Red Mountain. And at the foot of the Mountain, the Turkeys found many things to eat in the grass. When the Sun was going down behind Red Mountain, the Turkey Girl took the Turkeys back to their Turkey house and shut them up for the night.

The Turkey Girl did not look very pretty as she took her Turkeys to the Mountain. Her clothes were old and dirty. And her face and hair were not clean. She had no one to talk with and so she talked to the Turkeys.

"Mother Turkey," said the Girl, "you look very pretty this morning. Did you sleep well last night?"

The big Turkey would say "Gobble, Gobble, Gobble."

"Yes, yes," said the Girl, "you are telling me that the Rain came over Red Mountain last night. I heard it, too. There will be many things for you to eat this morning."

The Turkeys would all say, "Gobble, Gobble, Gobble."

The Turkeys all liked the Turkey Girl, for she was good and kind to them. They always tried to do just what she wanted them to do.

One morning as the Girl let the Turkeys out of the Turkey house, she heard a Man calling in the village. The Man was telling all the people of the village to make ready for a big dance. In four days there was going to be a big dance in the village and all the people from all around would come and dance. They would put on their best clothes. Everyone would have a good time. And there would be many good things to eat.

The Turkey Girl had never been to a dance.

"Mother Turkey," said the Girl, "I wish that just once I could go to a dance. I wish that I had pretty clothes and pretty beads."

The Turkey Girl danced a little as she took the Turkeys to the foot of Red Mountain.

Every day for three days the Turkey Girl could see the people of the village making their clothes ready when she took the Turkeys to the foot of Red Mountain. And at night when the Turkeys were in their house, the Turkey Girl knew of the good things the people were cooking. The people in the village were getting ready for a good time.

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* Reprinted with permission from Edward Dolche and Margarite Dolche, *Pueblo Stories* (Easton, Md.: Garrard, 1956).

On the morning of the next day, the Turkey Girl was very sad as she took the Turkeys to the foot of the Red Mountain.

"Mother Turkey," said the Girl, "I wish that once I could go to a dance. I wish that I had pretty clothes and pretty beads."

"And just once, I would like to eat all the good things that I want."

The big Turkey said "Gobble, Gobble, Gobble."

But this time the Girl knew what the Turkey was saying to her.

"Girl Mother," said the Turkey, "do as I tell you and this day you will go to the dance."

"This day you will go the the dance," said all the Turkeys.

"Oh, I am so glad that we can talk together, Friend Turkeys," said the Turkey Girl. "But how could I go to a dance? I have no pretty clothes."

"Do as I tell you, Girl Mother," said Mother Turkey. "When the Sun is up in the sky, we will go to our Turkey house. You are to come inside the Turkey house with us. But do not shut the door."

They did just as Mother Turkey said. When the Sun was up in the sky, all the Turkeys went back to the Turkey house. And the Turkey Girl went inside with them.

"Take off your clothes," said Mother Turkey.

The Turkey Girl took off her old dirty clothes. The Turkeys took the clothes and danced upon them. And now the clothes were new and pretty. The Turkey Girl took warm water and washed in it and washed her hair. When the Turkey Girl put on the new clothes, she was as pretty as any girl in the village.

Then the Turkeys put out their tails and gobbled. As they gobbled, pretty blue beads fell on the floor of the Turkey house. Mother Turkey took the beads and put them together.

"Girl Mother," said the big Turkey, "you will have the prettiest clothes and the prettiest beads of any girl at the dance."

"Thank you, thank you, Friend Turkeys," cried the Turkey Girl.

"Now," said the Mother Turkey, "you must do as I say or no happiness will come to you."

"I will do just as you say," cried the Turkey Girl.

"Do not shut the door of the Turkey house, and remember us when you are dancing."

"Yes, yes," said the Turkey Girl, "I will remember."

"We love you and we wish you happiness," said Mother Turkey. "But do not stay at the dance too long. Come back before the Sun goes down behind Red Mountain."

"Yes, yes," said the Turkey Girl.

Then the Turkey Girl ran to the village as fast as she could go.

The Turkey Girl Goes to the Dance

The Turkey Girl was very happy as she ran to the dance. She had on pretty clothes. She was the prettiest girl in the village.

No one knew the Turkey Girl. The girls of the village came to her and said:

"Where did you come from? Your dress is very pretty and your beads are the prettiest that we have ever seen. Please let us put on your beads."

The Turkey Girl laughed, but she would not let them.

"I cannot let you put on my beads," she said. "My Friends, the Turkeys, gave them to me."

Then all the girls laughed, too, because they thought that Turkeys could not give her beads.

The men and women said:

"Who is this pretty girl?"

No one knew the poor Turkey Girl.

The women gave the Girl the best of the food. And the men all wanted to dance with her.

The Chief of the Village came and took the Turkey Girl to the ring of dancers. Of all the girls in the village, the Turkey Girl was the best dancer. She was very happy. Her feet were light. And she danced and danced.

But as she danced, the Turkey Girl did not remember her Turkeys. The Sun was going down behind the Red Mountain. On and on the Turkey Girl danced.

At last the Turkey Girl saw that the Sun was behind Red Mountain and was going down, down, down.

Then the girl remembered her Turkeys. She ran away from the dance. She ran to the Turkey house.

Now what had the Turkeys been doing?

The Turkeys had been very happy when they saw their Girl Mother go off to the dance. She looked very pretty in her new clothes and her pretty beads. The Turkeys knew that she would be the prettiest girl at the dance.

The Turkeys went to sleep just as if the night had come. And all the time the Turkey Girl was dancing, her Turkeys were asleep.

When the Turkeys woke up, they saw that the Sun was going down behind Red Mountain.

"Our Girl Mother will soon come back to us," said the Turkeys.

Pretty soon the Sun had gone down behind Red Mountain and the Girl had not come back.

Then the Turkeys were very sad.

"Our Girl Mother did not remember us. Our Girl Mother did not remember us," said the Turkeys. The Turkeys were very sad.

"Let us go out of this Turkey house," said the Mother Turkey. "We will not stay with someone who does not love us and remembers us in her happiness. Let us go and live on the Red Mountain."

Night was coming. The Sun was down. One by one the Turkeys went out of the Turkey house. They went back to Red Mountain.

When the Turkey Girl got to the Turkey house there was not one Turkey there. She could hear the Turkeys singing in the night:

Our Girl Mother,
She did not remember us.
Our Girl Mother,
She did not remember us.
She danced,
She danced,
She danced.
Our Girl Mother,
She did not remember us.
Our Girl Mother,
She did not remember us.

The Turkey Girl called to her Turkeys. But the Turkeys did not come back to her. They went to live on Red Mountain.

The Turkey Girl's clothes now were old and dirty. Her hair was not pretty and clean. And she had no pretty beads. She sat in the Turkey house and cried and cried. And never again did she see one of her Turkeys.

And now the people of the village have to hunt their Turkeys on Red Mountain. The Turkeys run away from them and will not come when they are called.

Workshop Two: Activity

Integrating Sex-Equity Objectives into Language Arts Supplementary Activities

By Cynthia Ramsey

OBJECTIVE

To challenge participants to evaluate sex bias in elementary supplementary activities for language arts, and to use games to remove this bias.

DESCRIPTION

Participants develop and demonstrate activities that assist in integrating sex equity into language arts.

TIME

1 hour 30 minutes

MATERIALS

"Supplementary Activities" handout
"Lyrics of '9 to 5'" handout
Record player and album of *Dolly: 9 to 5 and Odd Jobs* (RCA Records, 1980), or
any recording of the song "9 to 5" and appropriate player
"Sentence Construction Game" handout
"Important Features of Groups" handout
Lesson plan sheet handout
Three pairs of dice
Paper
Felt-tip markers
Scissors
Glue and tape

INSTRUCTIONS

The facilitator reviews each game in the "Supplementary Activities" handout beforehand, then gives the participants copies of each handout. Some of the games are sex-biased; this is intentional. For example, the game "Postman" can be adapted to "Postal Worker." The language used in the activities is masculine. It should be changed to reflect the participation of both sexes. For example, in the "Shoes—Choose" game, change "player in the center closes his eyes," to "player in the center closes his or her eyes."

Although changes such as these may seem trivial, the implication is not. Girls *and* boys can deliver mail. Many girls strive for careers as police officers, fire fighters, etc., in male-dominated fields. The games children play and the instructions for these games have a powerful influence on their future expectations, and this must be addressed at all levels of education.

Some games must be eliminated altogether, such as "Old Mother Witch." This game presents a stereotype of women as sinister and evil. It would do equal harm to change the game to "Old Father Warlock" (the male equivalent of witch).

Participants should be separated into small groups; be provided with paper, markers, scissors, tape, glue, etc.; and be asked to develop the activities.

If participants have a favorite classroom activity that is not included in the "Supplementary Activities" handout, they should be encouraged to develop this and share it with other groups. Each group will have time to review the supplementary activities, choose one activity, develop it for presentation, and record it on the lesson plan sheet. The development phase should take about forty-five minutes.

The review of the activities by the participants should take place in small groups so that each group can evaluate the games independently. This evaluation will not be shared during the feedback session, which is for the purpose of demonstrating the activities and providing feedback on their relevance to whole learner criteria. The evaluation of the activities allows the participants to decide whether to adapt or eliminate sex-biased games. At the end of the evaluation, participants will choose a game to develop in their own groups.

The remaining forty-five minutes are for demonstration and feedback. Each small group will either perform its activity before the whole group, or explain how it developed that activity. The facilitator should comment on the relevance of the activities to the whole person approach.

The facilitator should ask each group to state two objectives, one for sex equity and one for language arts. For example, one group in the pilot training sessions developed the activity "Shoes—Choose." This activity's linguistic objective is to practice contrasting pairs of words with initial *sh*— and *ch*— sounds, which are difficult for Spanish speakers learning English as a second language to grasp.

The group adapted the activity by selecting pictures of shoes that would be worn by women in a particular occupational area. Each participant chose a picture from an envelope, and then stated where a woman would work in those shoes. It was a challenge for the participants to imagine women working in shoes designed for glamour or leisure wear. It was clear from this activity that women's shoes reflect an image of women as glamorous objects rather than as people who, out of necessity, must enter the world of work. The sex-equity objective for this activity was a discussion of the many kinds of shoes that are made for women. This discussion, used in class, would allow children to reflect on the expectations of women in the workplace and on whether or not dress distinguishes men's and women's roles.

If the facilitator has access to the record album *9 to 5*, she/he can refer to the pictures of Dolly Parton on the cover. On one side of the album, Dolly is dressed as a laborer and is carrying a paint roller, a hose, a shovel, and other tools used in physical labor. She is wearing a pair of spike heels, and from her waist hangs a pair of work shoes. From her shoulder hang a garden hose, a lunch pail, and a sequined evening bag. Images of glamour are attached to Dolly Parton's worker's costume, combining a variety of roles. Variety can imply choices for women. Here, it can also imply that women are not transformed over time even though they participate in the labor force, that is, they remain objects of glamour. This image is rich in meanings and could be a point of departure for a discussion of the role of fashion in the contemporary image of women. What is the significance of spiked heels to women's image in different periods, for example? Other forms of footwear and treatment of glamour for women from other cultures and historical periods can be included, such as the Chinese practice of footbinding.

Demonstration of "Sentence Construction Game"

The objective of this activity is integrating sex equity and language arts. The facilitator, with the aid of co-facilitator, should present the "Sentence Construction" game, which uses the lyrics of the popular song "9 to 5." The song's theme is discrimination against working women. The facilitator should play the song and briefly discuss its message. Popular songs are a reflection of a society's values. Music of any genre (rock, country and western, folk, classical, etc.) can be used in a similar activity; older children and teens will relate to popular songs.

The activity illustrates that a language arts objective, in this case paraphrasing, can be combined with a sex-equity objective. The sex-equity objective involves discussing the theme of a song about women in the workplace.

This game was developed by John Baugh (1980), a linguistics professor at the University of Texas at Austin.* The game used here is an adaptation of a series of games called "lyric shuffles" that were designed for a neighborhood literacy program for speakers of nonstandard English. The "sentence construction" game is one of the several games that manipulate words and/or morphemes derived from the lyrics of popular music. The rationale Baugh has given for using music to teach language is that it provides an entertaining format for students to improve their language art skills.

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* Adapted with permission of John Baugh.

The game also illustrates criteria for "Important Features of Groups" in a whole learner situation, as outlined by Stevick (1980). The facilitator should use this handout in conjunction with the demonstration of the dice game, and should present these criteria before playing the game.

To play the dice game, the participants should be divided into two groups. One facilitator will be the rules keeper who will judge each turn and explain the rules to the players. These rules are flexible and they can be made up as the game proceeds. For example, the teams may decide to compete against each other, or they can eliminate competition. Each group will have different variations on the basic rules.

The other facilitator will be time keeper. Each turn is only thirty seconds. For adults who have greater proficiency with paraphrasing, this limited time is necessary to introduce an element of challenge. For students learning the skill of paraphrasing, the times should be extended to one minute or one and one-half minutes.

On the "9 to 5" handout, each line of the song has a number by it. This is for the purpose of playing a dice game based on the line of the song and on the number of words that will be used to paraphrase that line. The facilitator should have available three pairs of dice. The game calls for two, or three dice, as indicated beforehand by the person rolling the dice. Three dice are required for songs that have more the twelve lines. The second roll uses two dice in order to give the number of words with which to paraphrase the line indicated on the first roll.

The members of each group should take turns throwing the dice, as indicated in the rules. Other team members can help the one whose turn it is to paraphrase a line from the song within the thirty seconds allowed. The judge then rules whether the paraphrase is acceptable.

Language games are a feature of contextual learning in second language acquisition. The enjoyment of language in context should be the key to the group interaction, not the competitive aspect of who wins. The role of the judge is to rule on the acceptability of a paraphrase, allowing a variety of answers that expand the vocabulary of a given line while maintaining its basic meaning. It is appropriate to discuss the judge's role among the participants before the game begins, so that both teams accept the judge's leadership. To create a cooperative atmosphere, it should be understood that the judge's word is final. The judge's role is to promote a sense of trust for the group process, as well as to move the game along.

The game illustrates the rich linguistic material in songs that can be used to teach the whole person in language learning. This game combines the affective qualities of lyrics with the controversy related to the theme of working women and the humor which is generated during play. It provides the aspect of group interaction, as described in "Important Features of Groups."

In the pilot training sessions, the "Sentence Construction Game" was the first supplementary activity to be demonstrated. It is easy to get caught up in the fun of the game and to spend the whole time allotted for demonstration on this one activity. If more time is available, the game can be extended. If there is limited time, the game can be played by a few players from each team for several throws of the dice, or the two facilitators can demonstrate the game without involving the two teams of participants.

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Handout

Supplementary Activities*

SHOES—CHOOSE

Cut small shoes from colored paper or have students find and cut out colored shoes from magazine ads. Put them in a box. Choose a student to be in the center of the circle. The circle moves clockwise, chanting:

Black shoes, blue shoes,
Old shoes, new shoes,
Which color do you choose?

The players in the center closes his eyes and says, "I choose a [color] shoe." He then draws a shoe from the box. If he gets the color he chose, he gets another turn; if not, he chooses another student to be in the center.

Variation

Cut little chairs of different colors of construction paper and repeat the game as above, substituting chairs for shoes.

Small chairs, yellow chairs,
Blue chairs, red chairs,
Which color do you choose?

Variation

To help with share and chair pronunciation, have the child in the center say:

[Red†] chair, — chair,
I have a — chair,
I'll share my chair with [John].

Those chosen will then be in the center, and the game starts over. (†Use all of the color words the children know.)

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* Compiled by National Institute for Multicultural Education.

POSTMAN

Have an envelope for each student. Put a picture in each envelope.

A student is selected as the postman and takes out one envelope at a time and gives it to a student. When every student has an envelope, each takes the picture out and studies it, and then each takes a turn describing his picture.

OLD MOTHER WITCH

Students stand in a circle. Choose one student ("It") to go out of the room and another one to be the "witch" who sits in the center of the circle covering his face. (Have a penny beside him.) Students walk around the circle and chant:

Old Mother Witch
Fell in a ditch,
Picked up a penny
And thought she was rich!

At this point the witch stands up quickly, picks up the penny, and shouts "BOO!" The frightened students quickly sit down with their hands behind their backs. The witch walks around the circle and finally drops the penny in someone's hand. "It" comes back and the witch asks him, "Who has the penny?" "It" goes around and asks "—, do you have the penny?" The student answers, "Yes, I have the penny," or "No, I don't have the penny." "It" gets three guesses. If he guesses correctly, he becomes the witch. Another "It" is chosen and the game continues. If "It" doesn't guess who has the penny, the witch picks another "witch" and "It" picks another "It."

ROLL THE BALL

Motion for students to sit in a circle.

Begin by saying, "My name is Ms. —," and roll the ball to someone else and ask, "What's your name?" The student answers. "My name is —; what's your name?" and rolls the ball to another person. The game continues until everyone has had a chance to ask and answer.

RABBIT GAME

Have a picture of a rabbit on the floor. Have one student stand in front of the rabbit and ask another student, "Where is Pedro standing?" The student answers, "Pedro is standing in front of the rabbit." Review positional words, permitting all students to ask a question and answer. Some positional words are: *in back of, beside, on.*

WHAT'S MISSING?

Place a fork, a knife, a spoon, a napkin, a small doll, and small ball on a table. Name each one as you put it down. Let students repeat, and make sure that everyone sees and names each object.

The students stand in two lines in front of the table. The student whose turn it is to answer the question must turn his back to the table while a student from the opposite side removes one of the objects and hides it behind his back.

The student now turns around. The opposite team asks, "What's missing?" If the student is able to name the missing object, he makes a point for his team. Then he walks to the end of the line.

The first student from the other team now turns his back and the game continues until everyone has had a chance to name the missing object.

THIS IS MY RIGHT HAND

Have the students stand in a straight line facing you. Model, then let students chant after you.

This is my right hand,
Yes sir-ee.
(*Extend right hand, palm down*)

This is my left hand,
One, two, three.
(*Clap hands*)

This is my right foot,
Yes, Sir-ee:
(*Tap right foot*)

This is my left foot,
Don't you see?
(*Turn around, hopping on left foot*)

PICTURE DIRECTIONS

Tape several pictures to a chalkboard or a large sheet of paper, or draw them on the board. Give directions for one student at a time to follow. The number and difficulty of directions given will depend upon the maturity of the students. As an illustration, one set of directions might be, "Draw a circle around the bicycle, then draw a line from the apple to the doll." Give the directions only once.

WHAT AM I?

This game can be played at home or at school, and with as few as two persons or as many as an entire class. If an entire class plays, the students sit in a semicircle with the student who is "It" sitting in a chair facing them. He makes up a riddle such as:

> I am little.
> I have soft fur.
> Sometimes I say "meow"
> What am I?

The student who guesses correctly ("kitten" or "cat") now becomes "It."

WHAT HAPPENED NEXT?

Display a group of pictures, all related to one story, but not in the proper sequence. After the teacher tells a story about the pictures (to which the students are encouraged to listen very carefully), the students may arrange them in the correct order from left to right. The same procedure could be used having a student as the storyteller.

Discarded readers and readiness workbooks that contain pictures not previously seen by the students are useful for this game. The pictures can be cut out in advance and mounted on tagboard.

BUSY BEE

Say to the students, "Each one find a partner." Then give a series of commands, such as the following: "Partners, put your hands together"; "Put your toes together"; "Put your backs together" (knees, ankles, elbows, etc.). After a few such commands say, "Busy Bee!" and all get new partners. Then the game goes on as before.

As students become more proficient, they could be asked to make up a story related to this action game (including less frequently known parts of the body, such as the palms and wrists).

Handout

Lyrics of "9 to 5"*

By Dolly Parton

1. Tumble out of bed and stumble to the kitchen
2. Pour myself a cup of ambition
3. Yawn and stretch and try to come to life
4. Jump in the shower and the blood starts pumping
5. Out on the street the traffic starts jumping
6. With folks like me on the job from nine to five
7. Working nine to five
8. What a way to make a living
9. Barely getting by
10. It's all taking and no giving
11. They just use your mind
12. And they never give you credit
13. It's enough to drive you crazy if you let it
14. Nine to five
15. For service and devotion
16. You would think that I
17. Would deserve a fair promotion
18. Want to move ahead
19. But the boss won't seem to let me
20. I swear sometimes that man is out to get me
21. They let you dream just to watch them shatter
22. You're just a step on the boss man's ladder
23. But you got dreams they'll never take away
24. In the same boat with a lot of your friends
25. Waiting for the day your ship will come in
26. Then the tide's going to turn
27. And it's all going to roll your way
28. Working nine to five
29. What a way to make a living
30. Barely getting by

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*Reprinted with permission from Velvet Apple Music (BMI), c/o Segel, Goldman & Macnow, Inc., Beverly Hills, Calif.

Lyrics of "9 to 5." ***Continued***

31. It's all taking and no giving
32. They just use your mind
33. And you never get the credit
34. It's enough to drive you crazy if you let it
35. Nine to five, yeah
36. They got you where they want you
37. There's a better life
38. And you think about it don't you
39. It's a rich man's game
40. No matter what they call it
41. And you spend your life
42. Putting money in his wallet

Handout

Sentence Construction Game*

RULES

1. A participant rolls the dice (one, two, or three) once. The roll of the dice will indicate which line of the song is to be paraphrased by the participant.
2. The same participant then rolls the dice (two) again. The roll of the dice will indicate how many words are to be used in the paraphrase.
3. The participant then has thirty seconds in which to create a new line with the same conceptual base that the original wording expresses.
4. If the paraphrase is correct, the participant gets one point for each word used.
5. This game can be played by individuals or groups of people in competition.

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* Adapted from *Teaching Languages: A Way and Ways* by Earl W. Stevick, copyright 1980, Newbury House Publishers, Inc., Rowley, Mass. 01969. Reprinted by permission of the publisher.

Handout

Important Features of Groups*

1. A group of three or four people is likely to be more reliable than any one of its members when it comes to recognizing which of a set of alternatives is the correct one.
2. A correction from a peer is more telling because it comes from someone who has had the same amount of exposure to the language, and not from someone with professional qualifications.
3. At the same time, a correction from a peer is generally less threatening, both because the one doing the correcting is not the person who gives out the grades, and because the correction is less likely to come in a reproachful or other judgmental tone of voice.
4. Competition between groups is less threatening to individuals than competition between individuals. At the same time, it can be just as exhilarating.
5. Working, risking, and suffering together for even a short period of time can produce noticeable feelings of mutual loyalty.

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Handout **Lesson Plan Sheet**

Goal	Objective	Activity	Strategy	Materials	Evaluation

Appendix

U.S. Publishers of Hispanic Books

Addison-Wesley Publishing Co.*
9259 King Arthur Drive
Dallas, TX 75247

Alexandria Press Division of Computer Curriculum Corp.
1070 Arastradero Road
P.O. Box 10080
Palo Alto, CA 94304

Arizona Bilingual Materials Development Center
College of Education
Box 601
University of Arizona
Tucson, AZ 85721

Arte Público Press
University of Houston
Houston, TX 77004

Ayer Company Publishers
P.O. Box 2321
Salem, NH 03070

Barnell Loft Ltd.
959 Church St.
Baldwin, NY 11510

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Barrio Publications
9892 W. 26th, Apt. 5A
Lake Wood, CO 80215

Benjamins, John, North America
1 Buttonwood Square, Suite 202
Philadelphia, PA 19130

Berneda Publishing
P.O. Box 924
Redmond, WA 98052

Bilingual Review Press
Hispanic Research Center
Arizona State University
Tempe, AZ 85287

Blaine Ethridge Books
13977 Penrod
Detroit, MI 48223

Carreta Press
P.O. Box 5153
Mesa, AZ 85202

Center for Migration Studies of New York, Inc.
209 Flagg Place
Staten Island, NY 10304

Centro de Estudios Puertorriqueños
695 Park Avenue
New York, NY 10021

Colorado Associated University Press
University of Colorado
Campus Box 480
Boulder, CO 80309

Columbia University Press
562 West 113th Street
New York, NY 10025

Continental Press
2336 Farrington
Dallas, TX 75207

Corona Publishing
1037 South Alamo
San Antonio, TX 78210

Crane Publishing Co.
1301 Hamilton Ave.
Trenton, NJ 08629

David R. Godine, Inc.
300 Massachusetts Ave.
Boston, MA 02115

Dell Publishing, Inc.
245 East 47 Street
New York, NY 10017

Ediciones del Norte
Dept. C Box A130
Hanover, NH 03755

Ediciones El Gato Tuerto
P.O. Box 210277
San Francisco, CA 94121

Ediciones Hurácan
Ave. Gonzalez 1001
Río Piedras, PR

Ediciones Universal
P.O. Box 450353
Miami, FL 33145

Editorial Caribe
3934 SW Eighth St.
Suite 303
Miami, FL 33134

Editorial Justa Publications
P.O. Box 2131-C
Berkeley, CA 94702

Editorial Telaraña
P.O. Box 32
Springer, NM 87747

Edward William Publishing Co.
P.O. Box 33280 #231
Austin, TX 78764

Firebrand Books
141 The Commons
Ithaca, NY 14850

Floricanto Press
16161 Ventura Blvd.
Suite 830
Encino, CA 91436

Frontiers
Women Studies
University of Colorado
Boulder, CO 80309

Frost Publications
P.O. Box 25417
Dallas, TX 75225

G. K. Hall
70 Lincoln St.
Boston, MA 02111

Greenfield Review Lit. Ctr.
R.D. 1, Box 80
Greenfield Ctr., NY 12833

Greenwood Press
P.O. Box 5007
Westport, CT 06881

Harcourt Brace Jovanovich, Inc.
College Department
757 Third Avenue
New York, NY 10017

Instituto de Cultura Puertorriqueña
Publicaciones
Apartado 4184
San Juan, PR 00905

International Association of Independent Publishers
P.O. Box 703
San Francisco, CA 94101

Kitchen Table Press
539 Park Avenue
P.O. Box 2753
New York, NY 10021

Lalo Press
P.O. Box 12086
La Jolla, CA 92037

Latin American Literary Review Press
P.O. Box 8385
Pittsburgh, PA 15218

Litton Educational Publishing International
135 West 50th Street
New York, NY 10020

MacMillan Publishing Co.
8301 Ambassador Row
Dallas, TX 75247

Metropol Press
3323 Cattaragus Ave.
Box 2547
Culver City, CA 90230

Mexican American Studies
University of Texas
Austin, TX 78712

Mexican American Studies and Research Center
University of Arizona
Tucson, AZ 85721

Minority Rights Group
35 Claremont Ave.
New York, NY 10023

National Textbook Company
8259 Niles Ctr. Road
Skokie, IL 60077

New American Library
1633 Broadway
New York, NY 10019

Newbury House
54 Warehouse Ln.
Rowley, MA 01969

El Norte/Academia de la Nueva Raza
P.O. Box 7266
Albuquerque, NM 87194

Northeastern University Press
360 Huntington Ave.
17 Cushing Hall
Northeastern University
Boston, MA 02115

Pachucho Press
P.O. Box 777
Los Angeles, CA 90027

Pendulum Press
7911 Lichen Lane
Spring, TX 77370

Planned Parenthood Federation
810 Seventh Ave.
New York, NY 10019

Prisma Books
2501 Irving Ave. South
Minneapolis, MN 55405

R & E Research Assoc.
936 Industrial Ave.
Palo Alto, CA 94303

Reed & Canno Co.
1446 Sixth Street, Suite D
Berkeley, CA 94710

Relámpago Books
P.O. Box 43194
Austin, TX 78745

Sage Publications
275 S. Beverly Dr.
Beverly Hills, CA 90212

Scarecrow Press
P.O. Box 656
Metuchen, NJ 08840

Schenkman Publishing Co.
3 Mount Auburn Pl.
Cambridge, MA 02138

Scholastic, Inc.
730 Broadway
New York, NY 10003

SLUSA
88 Eastern Ave.
Somerville, NJ 08876

Spinsters/Aunt Lute
P.O. Box 410687
San Francisco, CA 94141

Steppingstones
P.O. Box 1856
Harlem, NY 10021

Sunstone Press
P.O. Box 2321
Santa Fe, NM 87501

Teachers College Press
Teachers College
Columbia University
New York, NY 10027

El Teatro Campesino
P.O. Box 1240
San Juan Bautista, CA 95045

Texas A&M University Press
Drawer C
College Station, TX 77843

Texas Western Press
The University of Texas—El Paso
El.Paso, TX 79968

Third Woman Press
Norma Alarcón
Chicano Studies Publications
University of California—Berkeley
Berkeley, CA 94720

Tonatiuh-Quinto Sol
P.O. Box 9275
Berkeley, CA 94709

Trinity University Press
715 Stadium Drive
Box 97
San Antonio, TX 78284

UCLA Chicano Studies
Research Center Publications
3121 Campbell Hall
Los Angeles, CA 90024

University of California Press
2120 Berkeley Way
Berkeley, CA 94720

University of New Mexico Press
University of New Mexico
Albuquerque, NM 87131

University of Notre Dame Press
P.O. Box L
Notre Dame, IN 46556

University of Oklahoma Press
1005 Asp Avenue
Norman, OK 73919

University of Pittsburgh Press
127 N. Bellfield Ave.
Pittsburgh, PA 15260

University of Texas Press
P.O. Box 7819
Austin, TX 78712

University Press of America
P.O. Box 19101
Washington, DC 20036

University Press of Florida
15 NW 15th Street
Gainsville, FL 32603

Ventura Press
P.O. Box 1076
Guerneville, CA 95446

Viking Penguin, Inc.
40 W. 23rd. Street
New York, NY 10010

Volcano Press
330 Ellis St.
San Francisco, CA 94102

Voluntad Publishers
4255 W. Touchy Ave.
Lincolnwood, IL 60646

Waterfront Press
52 Maple Ave.
Maplewood, NJ 07040

West End Press
P.O. Box 27334
Albuquerque, NM 87125

Yale University Press
92A Yale Station
New Haven, CT 06520

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